Πνεύματ☞ Διακονία:

OR,

Gospel-Churches,

A Standing

ORDINANCE

OF

Jesus Christ,

TO

Continue to His next Personal Glorious Coming, plainly Proved;

Objections particularly Answer'd.

By an unworthy servant of *Jesus Christ*, a Mourner in *Sion* for the Divisions thereof; who waits for the day of the Son of Man, R. B.

Mat. 16. 18. *Upon this Rock will I build my Church: And the gates of Hell shall not prevail against it.*

1 Cor. 11. 26. *As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till HE COME.*

Eph. 3. 21. *Unto him be glory in the CHURCH—— throughout all Ages——*

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TO THE
READER.

Christian Reader,

IF thou intendest a serious perusal of the ensuing Treatise, 'twill not be amiss to stay a while at the Portal. 'Tis now two full years, and upward, since it was fitted for the Press, the Remora's of its publication are needless to mention to thee. It hath in that time been frequently given up to the Lord, and the service of his Churches; with earnest cries to him, who Ministers Seed to the Sower, and makes the Seed sown to prosper, that it may be blessed for some Spiritual advantage to them that truly fear him, whether in, or out of the Churches of Christ. What of the leadings, help, of the Lord an unworthy dust hath had in the managery of this Work from first to last, is not needful to be mentioned. This I think meet to say to the praise of match-less Grace, that I have not been altogether without them, and in some things, such clear openings, as I never had before. All is submitted to the Judgment of the truly Judicious; and if the least be contributed for the establishment of the Lords Children (the weakest of them) in the Path, and way of the Gospel, let him have the Glory, I obtain the end aimed at. The Reasons of the present undertake are too many to give an account of. I know none that have *ex professo* handled this Subject. 'Tis true, the Learned Dr. *Owen*, some while-since (and long after this was finished for the Press) hath writ much in a little, touching it: but he tells us, he only *debates* it ἐν παρόδῳ, in passage. There

have been, and ſtill are, ſome that openly oppoſe this way of the Goſpel, upon various accounts: Of which (at leaſt ſome of them) we give particular notice. That in every Generation, Satan hath ſet himſelf againſt the Churches of Chriſt, ſince they have had a being in the World, none are ignorant of, who have thought it any part of their concern to enquire into theſe matters. Many wayes he hath taken to eradicate, root them out; and hath by ſome of thoſe wayes, greatly diſturbed, perplexed, ſhaken them. As,

1. Sore, great Perſecutions, hath he oft raiſed againſt them from the firſt dayes of the Goſpel, till now. And though he hath often ſeen the Vanity of his attempts that way to root them out, yet he is unwearied therein. Millions of Saints have been tortured, butchered, deſtroyed by his Inſtruments upon the account of their being found in the practice of thoſe *Goſpel-Wayes, Ordinances*, we are pleading for. Nor can any oppugn, deſpiſe them, but they condemn thoſe Millions of innocent ones, and juſtifie Satan, and his Inſtruments, in their horrid butcheries of them. Touching which, more afterwards. He early began this cruel work. The Prieſts, Eccleſiaſtick-Governours amongſt the Jews, together with the *Roman*-Rulers, breath forth Threatnings againſt them; impriſon, ſlaughter, ſome eminent ones amongſt them, to terrifie the reſt: ſee *Act.* 4. & 7. & 9. They Excommunicate them, charge them with broaching New-Doctrines, endeavouring to overturn the antient State of Religion, as Seditious, Factious, ſetting up Separate-meetings, or private Conventicles; baniſh, caſt them into Priſon, compel them to Blaſpheme; Whip, Behead, Stone them. Under *Claudius*, about *A. D.* 45. *Herod Agrippa* furiouſly falls upon ſome of the Diſciples of our Lord, kills *James* (the Brother of *John*) with the Sword; caſts *Peter* alſo into Priſon, *Act.* 12. (Him the Angel of the Lord quickly meets with, *Smites, he is eaten up of Worms, gives up the Ghoſt*, v. 23.) At *Antioch* the Jews are *filled with envy againſt Paul*, and *Barnabas, contradicting, Blaſpheming; they raiſe perſecution againſt them, expel them out of their coaſt*, Act. 13. 45, 50. At *Iconium* alſo, the *Unbelieving Jews ſtir up the Gentiles* againſt them; and *the*

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Gentiles, and Jews, with their Rulers, make an assault to use them despitefully, and to Stone them, Act. 14. 2. 5. To *Lystra*, from *Antioch*, and *Iconium*, come certain Jews; who stir up the People against them, they stone *Paul*, and draw him out *of the City for dead*, Act. 14. 19. At *Philippi*, Act. 16. *Paul* and *Silas* are dragged into the Court *unto the Rulers*, v. 19. They are *Scourged*, cast into *Prison*, v. 22, 23. At *Thessalonica* an uprore is made against them; the house of *Jason* (where 'tis like they met) assaulted; but not finding them, they draw *Jason*, and certain Bretheren, unto the Rulers of the City, crying, *These that have turned the World upside down are come hither also*, Act. 17. 5, 6, 7, 8, 9. Preaching at *Berea*, the Jews from *Thessalonica* come thither also, and stir up the People against them, *v.* 13. At *Corinth*, the Jews, with one accord, make insurrection against *Paul*, bring him to the Judgment-Seat, *Act.* 18. 12. At *Ephesus*, by *Demetrius* a great tumult is raised also, *v.* 24. to 35. At *Jerusalem*, the Jews which are of *Asia*, stir up the People against him, and lay hands on him, *Chap.* 21. 27. who would have killed him immediately, *ver.* 31. Of his afflictions in *Asia*, *Paul* himself speaks, 2 *Cor.* 1. 8. in *Judea*, *Heb.* 10. 32, 33, 34. About the Seventeenth Year of *Nero* (that Monster) *A. D.* 63. *James* the Brother of our Lord (with others) is slain, *Euseb.* l. 2. c. 23. *Josephus*, l. 20. *Antiq.* c. 8. At *Alexandria*, *Mark* the Evangelist (it's said). was put to death. This *Nero* Fires the City of *Rome*, layes it upon the Christians; and from hence takes occasion, by publick Edict, to raise persecution against them; He was the first of the Emperours that did so, *Tertull. in Apologet.* which continued to the end of his Reign: *Peter*, and *Paul* (it's said) were slain by him; with others innumerable. How the hand of the Lord wrought him, is known; condemned he was by the Senate, to be punished *More majorum*, i. e. to be whipt to death; to prevent which, he slew himself with this exprobration of his own sordid villany, *Turpiter vixi, turpius morior*; *I have lived filthily, I die more dishonourably*, Sueton. in Nero. *Domitian* about *A. D.* 97. by his Edicts, raises another dreadful persecution against the Christians: Banishes *John* into the Isle of

Patmos, *Euseb.* l. 3. c. 18. 19. *Eutropius*, l. 9. *Timothy*, *Onesimus*, and *Dionysius* the Areopagite were put to death, *Niceph.* l. 3. c. 11. with an innumerable company of the faithful beside: The Wrath of God pursues him, and he is murdered in his own house by his own Servants, *Sueton. in Domit.* Under *Trajan*, a great persecution was raised against the Lamb's followers, about *A. D.* 100. Multitudes of them are destroyed; some mentioned by name, viz. *Simeon* the Son of *Cleophas*; *Clemens*, *Alexander*, *Quirinus*, and his Daughter *Balbilia*, *Sulpitius*, and *Servilianus*, *Nereus*, and *Achilleus*, *Phocas*, a Bishop in *Pontus*, *Ignatius*. This Storm continued fourteen Years. In fine, by a resolution of his joynts, nummedness of body, and a choaking Water, *Trajan* miserably perished, *Dion. Cassius de Traj.* Under *Hadrian*, about *A. D.* 120. a Storm falls upon the Christians; not a few are cut off. About the Second Year of his Raign *Aurelius Comes* casts about 1250. of them into Prison, whom he at last burnes to death. Amongst whom was *Alexander*, the Bishop of *Rome*; and *Hermes*, the Præfect of the City. *Zenon* a Roman Senator, with ten thousand two hundred and three, it's said, were slain, in a Witness for CHRIST, *Cent. Mag. Cent.* 2. c. 3. p. 12. At last he perishes with a flux, and casting of blood, *Ælius Spart. in Had.* Some add, that he gave the World, this Poetick desperate farewel;

Animula Vagula, blandula,
Hospes, comesque corporis,
Quæ nunc abibis in loca?
Pallidula, rigida, nudula,
Nec ut Soles, dabis jocos.

Antoninus Pius comes next, about *A. D.* 139. Many of the Disciples of Christ are cut off; at *Rome*, *Felicitas* with her seven Sons; *Braxedis*——. In *Spain*, and *France*, not a few; amongst the rest, *Photinus*, Bishop of *Lions*, with fourty nine more: At *Alexandria* in *Ægypt*, *Ptolomæus*, and *Licius*; with many others, are Martyred for Christ. *Euseb. Chron. Justin. Apol.* After he had read the Apologies of *Justin* and others, he became better affected to the Christians; and send's Letters into *Asia* to stop the Persecution, *Euseb.* l. 4. c. 26.

For

For which cauſe (perhaps) the Lord poured not forth his wrath on him as on others, who abode in their enmity againſt his choſen Ones. Under *Antoninus Verus*, about *A. D.* 162. the Church had their time of Tribulation; as the Epiſtle of the Saints at *Vienna*, and *Lions*, to the Brethren throughout *Aſia*, and *Phrygia*, recorded by *Euſebius*, l. 5. c. 1. does abundantly declare; wherein they acquaint them, that the fierceneſs of the *Gentiles* anger againſt them, the great things they ſuffer, cannot be well written or ſpoken. Amongſt others that ſuffered, they mention, *Vetius*, *Epagathus*, *Sanctus*, *Maturus*, *Attalus*, *Blandina*, *Ponticus*, *Photinus*, *Alexander*, &c. by name. At *Rome* they were perſecuted; amongſt others, *Juſtin* there fell by wicked hands. In *Aſia* there was great diſtreſs, *Euſeb.* l. 5. c. 15. as the Church of God at *Smyrna*, unto the Church at *Philomilium*, and to all the Churches throughout *Pontus*, intimates; where they at large declare, the manner of the Martyrdom of *Policarpus*. Nor was there a ſtop put to this Perſecution, by the Apologies made for the Chriſtians, by *Melito*, Biſhop of *Sardis*, and *Apollinarius*, Biſhop of *Hierapolis*. At laſt his Army being ſorely diſtreſſed in *Germany* for want of Water, the Chriſtian Legion, by their *Prayers*, procures *Rain*, and *Thunder*, and *Lightning*, that ſcare and routes the Enemy (upon the account whereof, they are termed——Κεραυνόβολοι, the *Thundring Legion*); this comes with ſome conviction upon the Emperour, who now writes Letters, that they ſhould not ſuffer as Chriſtians; that the Informers, Proſecutors of them, as ſuch, ſhould be burnt Alive. *Tertull. in Apologet.* Lying ſpeechleſs for three dayes, he dies of an Apoplexie. *Cent. Mag. Cent.* 2. c. 4. p. 28. The Church had a little reſt under *Commodus*, the Emperour (who ſucceeded *Antoninus*); yet was his Throne tinctured with ſome of the blood of the Saints: *Apollonius* a Roman Senator (by vertue of an ancient Law made againſt the Chriſtians, and unrepealed) loſt his head in a witneſs for Chriſt. *Euſeb. Hieron.* But in the time of *Severus* about *A. D.* 205. the Devil is let looſe to purpoſe; a freſh Perſecution is raiſed every where againſt them. *Euſeb.* l. 6. c. 1. *Spartian.* The accuſations againſt them were generally

generally, Sedition, Treason, Sacriledge, Incest, Adulteries, (the Candles being put out) *Leonides* the Father of *Origen*, is beheaded. *Euseb.* ibid. With many others. *Tertul. ad Scapul. Apologetick. contra Gentes.* All manner of cruelties were exercised against them, their houses were rifled, their goods taken away, they themselves are murdered, burnt in a witness for Christ. But the Emperour at last payes dear for these cruelties. After he had endured great pain in all his members, especially in his feet, he poisons himself to put an end to his torments. *Cent. Mag. Cent.* 3. c. 3. p. 22. For a little while the Church had some tranquillity; but under *Maximinus* about *A. D.* 237. Persecution is raised against the Pastors of the Church, upon this Principle, that they being removed, the rest, the Flock, would deny their Profession. *Euseb.* l. 6. c. 28. The distress was short, but smart: He continued Emperour but three Years; and then he with his Son (yet a Child) was torn in pieces of the Souldiers, all crying out, *Ex pessimo genere, ne catulum quidem habendum, That not a Whelp was to be left of so cursed a Stock, Aurel.* Victor, Capitol. *Decius A. D.* 247. raises another fierce persecution. *Euseb.* l. 6. c. 39. *Cypr.* l. 4. Epist. 4. *Nicephorus* l. 5. c. 29. tells us, that *'tis as easie to number the Sands of the Sea, as the Martyrs that lost their lives by this persecution.* Some are mentioned by name; as at *Jerusalem*, the Bishop of the Church there, who was cast into Prison, and died; as did *Babylas*, the Bishop of *Antioch. Niceph.* l. 5. c. 26. Another *Babylas* Bishop (or Pastour) of the Church at *Nicomedia*, was Martyred. *Spec. Vincent.* l. 11. c. 52. *Asclepiades*, Pastor of the Church at *Antioch*, with fourty Virgins, *Id. Ibid.* At *Lampsac*, one *Peter*. In *Troas*, *Andrew*, *Paul*, *Nicomachus*, and *Dionysia*, a Virgin, *Id.* l. 11. c. 46. At *Cæsarea*, *Germanus*, *Theophilus*, *Cæsarius*, *Vitalis*, l. 11. c. 52. At *Babylon*, *Polychronius* their Bishop, c. 49. At *Perga* in *Pamphylia*, *Nestor*, their Bishop. c. 52. *Olympias* and *Maximus*, in *Persia*——. But the violence of this persecution was in *Africa*, as is manifest from *Tertullian*, *Cyprian*; and particularly at *Alexandria*, as *Euseb.* l. 6. c. 40, 41, 42. Demonstrates from the Epistles of *Dionysius*, Pastor

of

of the Church there. At *Rome*, *Fabian* their Biſhop, and *Cornelius*, *Sabel.* l. 7. Ennead. 7. ——. As they were an innumerable company, that at this time ſuffered for the Name, Worſhip of CHRIST, ſo were their Sufferings of divers kinds; ſome were driven from houſe and harbour; ſpoil'd of their Goods, and Enjoyments, bound with Chaines, ſhut up in Priſons, caſt to wild Beaſts to be devoured; conſumed in the Flames, *Cypr. contr. Demet.* Some they beat with Clubs; prick Face and Eyes with ſharp Quills; Stone to death; drag along the Streets; ſorely ſcourge; daſh againſt Milſtones: They break into their Houſes, take away their Jewels, and all of any value; throw the wooden ſtuff into the ſtreets, burn it to aſhes——*Euſeb.* l. 6. c. 40. When *Decius* had ſcarce Raigned two Years, he was ſlain, together with his Sons, *Euſeb.* l. 7. c. 1. *Vibius Gallus* aſcends the Throne, about *A. D.* 254, and continues the Perſecution by Imperial Edicts, *Euſeb.* l. 7. c. 1. *Vincent. in Speculo.* l. 11. c. 53. But a dreadful peſtilence invading the Empire, not much was done. *Gallus* alſo himſelf was quickly ſlain by *Æmilianus*. *Fuſeicul. Tempor.* fol. 45. About *A. D.* 257. *Valerian* mounts the Throne, who at firſt was ſo kind to the People of God, that his whole Palace (ſaith *Dionyſius*) was repleniſhed with the godly, and became a Church of God, *Euſeb.* l. 7. c. 10. Afterwards they were ſorely Perſecuted. They are forbid to keep any Conventicles; are deſpoyled of Goods; impriſoned, ſcourged, baniſhed, killed with the ſword, conſumed in the flames, *Euſeb.* l. 7. c. 11. At *Cæſarea*, *Priſcus*, *Malchus*, and *Alexander*, are caſt to the Wild Beaſts, *Euſeb.* l. 7. c. 12. Concerning the perſecution at *Alexandria*, *Dionyſius* writes to *Domitius*, and *Didymus*, thus, *'Tis ſuperfluous to go about to reckon the Names of ſuch as ſuffered amongſt us, ſince they are ſo many; but thou mayeſt know that they are of all ſorts, Men, Women, Youths, old Men, Virgins, old Women, Souldiers, and Unlearned*, Euſeb. l. 7. c. 11. He makes particular mention of one *Fauſtus*, who was killed with the Sword. And *Bergomenſis* in his Hiſtory of *Valerian* the Emperour, l. 8. mentions *Philippus*, Biſhop of *Alexandria*, who ſuffered after the ſame manner. And at *Carthage*, *Cyprian* was put to death.

death. *Sabell. in Chron. Vincentius*, l. 11. c. 83. tells us, that three hundred Martyrs ſuffered at *Carthage*; many at *Rome*, and elſewhere. At laſt, the cry of the blood of Innocents, brings vengeance upon the pate of *Valerian*, and he falls into the hand of *Sapores* King of *Perſia*, who carried him about in a Cage, and uſed him as a foot-ſtool as oft as he took Horſe, *Lætus. Aurel. Vict.* and being ſeventy years old, as a juſt and righteous Judgment of God on him for his like cruelty to his Servants, ſaith *Euſebius, Serm. ad convent. Sanct.* he was flayed, and ſaulted alive; and ſo dyed. *Valerianus* being taken by *Sapores* King of *Perſia*, *Galienus* governs alone: about *A. D.* 262. and by Publick Edicts, puts a ſtop to the Perſecution, *Euſeb.* l. 7. c. 13. & 15. & 22. from whence, to the time of *Diocleſian*, and *Maximilian*, about *A. D.* 288. The Church was in a more tranquil ſtate; but then were they more haraſſed, perſecuted, than ever; *Euſeb.* l. 8. c. 1. The perſecution began the nineteenth year of his Empire, *A. D.* 306. In *March*, moſt terrible Edicts come forth, for the pulling down their Meeting-Places, leveling them to the ground, throughout the *Roman* Empire; which accordingly was ſpeedily done, *Euſeb.* l. 8. c. 2. Then comes forth another Edict for burning the Scriptures: as alſo for ejecting with Ignominy, out of all Offices, and places of Truſt, whoever would not abjure their Religion; Perſons in private capacities to be brought under ſervitude, *Euſeb.* l. 8. c. 3. *Niceph.* l. 7. c. 4. *Zonaras*, *Tom.* 2. not long after, other Edicts are publiſhed, to ſeize, impriſon their Preachers; and by all manner of puniſhments, to compel them to Worſhip their Idols; *Euſeb.* l. 8. c. 3. 5. At *Tirus* above fourty were beheaded: At *Cæſarea* the eminent *Pamphilus* was Martyred, *Euſeb.* l. 8. c. 13. In *Syria* all the noted Teachers were firſt impriſoned, afterwards ſlain, *Id. Ibid.* In *Meſopotamia*, *Cappadocia*, *Tarſus* of *Cilicia*, *Nicomedia*; in *Bythinia* many are hardly uſed, Butchered, *Euſeb.* l. 8. c. 12. & 13. & ch. 4. & 6. *Hermannus Gigas.* tells us, that *Serena* the Emperour *Diocleſian's* Wife, was alſo Martyred for Chriſt. Twenty-thouſand were together by *Maximianus* his cruelty, burnt in a Temple, being there aſſembled to Worſhip God, *Niceph.* l. 7.

l. 7. c. 6. Many in *Arabia* were cut off, *Euſeb.* l. 8. c. 12. All the Inhabitants of a City in *Phrygia*, with their City were deſtroyed, *Euſeb.* l. 8. c. 11. In *Armenia*, *Arabrace*, the Teachers of the Churches were Murdered by them, *Euſeb.* l. 8. c. 6. *Niceph.* l. 7. c. 14. The perſecution ſeverely raged in *Ægypt*. At *Thebes* a whole Legion of Chriſtians were put to death, *Vincent. in Speculo.* l. 12. c. 2. It reached *Africa*, and *Mauritania*, *Euſeb.* l. 8. c. 6. and the Iſlands, as *Lesbos* (*Sabel. Ennead.* 7. l. 8) *Samos*, and *Sicilie*, where ſeventy-nine Martyrs were ſlain, *Heinrick. de Erford.* At *Nicopolis*, in *Thracia*, *Niceph.* l. 7. c. 14. at *Chalcedonia*, *Vincent.* l. 12. c. 77. At *Rome*, *Bononia*, ſeveral were murdered, *Vinc.* l. 12. c. 49. At *Aquileia* the Emperour commanded to deſtroy all the Chriſtians, *Id.* l. 12. c. 58. At *Florence*, *Pergamos*, *Neapolis* in *Campania*, *Beneventum*, *Venuſa* in *Apulia*, and in *Toſcana* ſeveral were cut off, ſaith *Regino*. At *Verona* in *France*, at *Mediolanum*, at *Maſſilia* (or *Marſeille*) there were many Martyred, *Heinric. de Erfor. Vinc.* l. 12. c. 2. In *Spain* the Blood of the Saints ran down like Rivers, and tinctured the ſtreams of Water, *Vincent.* l. 12. c. 136. It reacht even to *Britain*, *Beda*, l. 1. *de ratio. temp.* All the Chriſtians here (almoſt) were deſtroyed, *Martin. Chron. Faſcic. temp. Maximinus* (who was Emperour with *Conſtantius*) rages in the Eaſt againſt them, *Euſeb.* l. 8. c. 15. In the midſt of Cities, Edicts written in Tables of Braſs againſt them, are hung up, *Euſeb.* l. 9. c. 3, 4, 5, 6, 7. upon which many are baniſhed, put to death, *Euſeb.* l. 9. c. 7. *Niceph.* l. 7. c. 44. Having made havock of the Church, and not prevailing againſt it, *Diocleſian* with his partner *Maximianus*, lay aſide the Government, and live as private men. But the Vengeance of the Lord reaches them for their bloody cruelty againſt the Saints. *Diocleſian* being ſmitten with madneſs, ſlew himſelf, *Euſeb. in orat. ad convent Sanct.* *Maximianus* periſhed with a diſeaſe ſo loathſome, that the Phyſitians, as they could not cure him; ſo were not able to endure the ſtinck of it, *Euſeb.* l. 8. c. 16. At laſt *Conſtantine*, with *Licinius* enter *Rome* as Victors, proclaim liberty to the Chriſtians: yet not long after, *Licinius* ſets himſelf againſt them: turns them all out of his

Court, ſuch as are Souldiers he caſhiers: makes divers wicked Laws againſt them, *Euſeb.* l. 10. c. 8. & l. 1. *de vit. Conſtant.* Privately murders their Paſtors in ſeveral Cities of *Pontus*; pulls down ſome of their Temples, ſhuts up others; takes away their goods, baniſhes, puts to death not a few, *Sozom.* l. 1. c. 2. *Euſeb.* l. 10. c. 8. l. 1. *de Vit. Conſtant.* So that now the Chriſtans betake themſelves again to Fields, Woods, Solitudes, Mountains, *Euſeb.* l. 10. c. 14. *Niceph.* l. 7. c. 14. *Sozom.* l. 9. c. 2. He would have proceeded further, but conquered by *Conſtantine*, a period is alſo put to this Perſecution. 'Twere endleſs to mention the ſore diſtreſs the Churches underwent by *Sapores* King of *Perſia* in his Dominions: The cruelties they endured by the *Arrians*, the Butcheries, Tyrannies, Oppreſſions of all ſorts, they underwent from the *Antichriſtians*, the *Papiſts*; are innumerable, ineffable; Europe is made a ſhambles, wherein the Blood of millions of the Innocent Lambs of Chriſt hath been poured forth; (for which they ſhall be plagued, deſtroyed, in the time appointed by the Lord). Theſe things are known to all, who have thought it their concern in the leaſt to turn aſide to conſider of them. The boody cruelties of the *Antichriſtian Party*, againſt the *Bohemians*; in *Holland* alſo; the Maſſacre of *Paris*, *Ireland*, the Valleys of *Piedmont*, &c. wherein many thouſands of the Lord's Innocent Ones have been barbarouſly murder'd, for no other reaſon in the World, but becauſe they laboured according to their Light, to maintain, and be found in the Doctrine, and Worſhip of Chriſt, is yet recent in the memory of moſt. What heart ſo rocky as to read the Hiſtories of the deep ſuffeings of thoſe worthy witneſſes of our Lord the *Waldenſes*, without pouring forth floods of tears? What treacheries, clandeſtine Plots, breach of Covenants, Oaths, have the *Antichriſtians* been found guilty of (purſuant to that bloody principle, *Nulla fides*——*No Faith is to be kept with Hæreticks*; and all are ſuch in their account, that embrace not their hereſie, abomnable Idolatries) that they might obtain their end, to waſte, deſtroy, root out the Heritage of God. Another way Satan hath taken to accompliſh this his deſign, is

2. Schiſm

2. Schiſme amongſt the Churches of Chriſt. This was early ſet on foot, even in the Apoſtles dayes, (1 *Cor.* 3. 3, & 11. 18. *When ye come together in the Church, I hear that there be diviſions* (Schiſms) *among you, and I partly believe it:*) and hath been more, or leſs, with cunning, heat, violence, managed ever ſince by Satan, to the diſturbing, breaking, crumbling into nothing ſome Churches of Chriſt. The frequent charging and recharging of Schiſm upon each other, by thoſe that truely fear the Lord, and agree in the fundamentals of Chriſtianity, hath been no ſmall machine of the wicked one to weaken, deſtroy them. A work he's ſtill managing, and we are too too little awakened to ſee his deſign, and to ſtudy in the right Spirit to prevent it. 'Twould make ones heart to bleed, to ſee, hear, with what keenneſs, acrimony, bitterneſs ſome Proteſtants are acted againſt others, who are not of the ſame mind in all things, whilſt the Devil in the Papacy ſtands laughing to think, what an eaſie prey hereby he ſhall make of them all. Ah! alas! where is the Chriſtian ſimplicity, amity? How little reſpect have ſome to the great Commandment of Chriſt, to *Love one another*, who yet would be accounted his Diſciples? Were it not for a haſty Spirit, bitter envying that is upon ſome, one would think they had no concern for Religion at all; and yet even this diſcovers that they are too little impregnated with the Spirit of the true Religion of Jeſus Chriſt, which engages to love, meekneſs, condeſcention, mutual forbearance amongſt Saints.

3. Falſe Doctrine, Worſhip. This alſo had an early entrance amongſt the Churches. The denial of the Reſurrection of the dead, ſubſtituting in the room thereof, a metaphorick *Reſurrection*, betimes infected ſome (at leaſt) of the Church at *Corinth*, 1 *Cor.* 15. with 2 *Tim.* 2. 18. Juſtification by the Law, by Works was introduced into many of them; as the Churches at *Rome*, *Galatia*, *&c.* againſt whom the Apoſtle of the Gentiles, *Paul*, ſmartly diſputes in his Epiſtles directed to them. Into the pure Worſhip of God, the inventions, traditions of men were at laſt ſo introduced, that God could no longer own it as his Worſhip at all. And in reſpect of

both theſe, none ever were ſo degenerate, corrupt as the Synagogue of *Rome*. To enumerate particulars were endleſs; what more contrary to Truth, ſound Doctrine, than their aſſertions, that the Original Hebrew, and Greek, of the Old and New-Teſtament is corrupt; That the Scripture is not perſpicuous, cleer: That to one Man (the Pope) the interpretation of Scripture doth belong, who is Infallible; and Judgment, Conſcience, all, is to be ſubjected to him: That he is the alone Judge of Controverſies: who hath the Spirit of God, given to him above others for his ſo doing: That the Pope can diſpenſe with the Law of God: That he is Univerſal Head of the Church: That he is not to be queſtioned for his Doctrine, or Actions. (*Si Papa infinitas animas in infernum traheret, tamen nemo debet ei dicere, quid facis? If the Pope ſhould carry an infinite number of Souls headlong to Hell, none ought to ſay to him, what doeſt thou? For the will of the Pope ſtands for reaſon*, Gloſſa). By his own Authority he can make Laws to bind the Conſciences of the faithful: He hath Power, Authority over Princes; can crown, un-crown; ſet up, depoſe as he pleaſes. That the Scriptures are not a ſufficient Canon, or rule of Faith, and Manners; but Traditions written, and un-written, are alſo neceſſary: That Traditions are ſufficient without the Scriptures; but the Scriptures are not ſufficient, without Traditions: That Chriſt is mediator only according to his humane Nature: That 'tis unlawful for Prieſts to marry: That there is a certain place in which (as in a priſon) after this life, ſouls are purged, who were not here perfectly purged; that being ſo purg'd, they might enter into Heaven: That Saints are to be Worſhipped: That Images are to be Worſhipped with the ſame Worſhip that is due to thoſe whoſe Images they are (as the Image of God, Chriſt ——): yea, ſo that the Worſhip be terminated in the Image: That the Sacraments confer grace *ex opere operato*: That they juſtify, That there are ſeven Sacraments: That the Church hath power to Inſtitute new Ceremonies for ſpiritual ends: That perſons un-Baptiz'd are damn'd; there's no ſalvation without it: That Baptiſm takes away all ſin: That the Bread and Wine is converted into the Body and Blood of CHRIST: That the Prieſt offers up Chriſt

Christ a propitiatory Sacrifice for the quick, and dead, to God the Father: That there are sins in their own nature Venial: That Concupiscence in those that are renued, is no sin: That men may be sav'd if they will; 'tis in their own power to believe, *&c.* That men are not justified by Faith without Works: That inherent Righteousness justifies: That none can be certain, in this Life, either of their Election, Justification, Perseverance to the end, or Eternal Life: That we are justified by Works, that we merit Eternal Life by them. And these are some of those pure streams that too many have a great mind to return to drink of; and would by force, bloody cruelty, compel others to drink, and be poysoned with them.

4. False Visions, lying Revelations; upon which many times, false Doctrine, Worship, hath been built, supported. Somwhat of these was also in the Apostles times. Divine Visions, Revelations there were many, see *Act.* 10. 11 ——. & 16. 9. & 18. 9, 10. & 23. 11. & 27. 23, 24. *Gal.* 1. 12. & 2. 1, 2. 2 *Cor.* 12. 4. *Act.* 7. 55. & 10. 3. Some also there were who were full of their false Visions, Revelations, 2 *Thes.* 2. 2. *Now we beseech you Brethren, by the coming of our Lord Jesus, and by our gathering together unto him, that ye be not shaken in mind——neither by Spirit——i. e.* by any that shall pretend to Revelations by the Spirit——. To mention what of this kind was in after dayes, is endless: somewhat is spoken to it, *chap.* 3. Of the ensuing Treatise.

5. Pretensions to a more than Ordinary Authority, Power. False-Prophets, Pseudo-Apostles there were even in the Apostles dayes, 2 Cor. 11. 13. *Such are False-Apostles Transforming themselves into the Apostles of Christ.* See *Mat.* 24. 5, 11. *Rev.* 2. 2. and many have risen up since, whereby the Faith of some have been perverted, and they have been drawn off from the wayes of Christ.

6. False Miracles, Lying Signs and Wonders. Of this we have an account, *Mat.* 24. 24. *For there shall arise false Christs, and false Prophets, and shall shew great signs and wonders——.* Mar. 13. 22. 2 Thes. 2. 9. *Even him whose coming is after the working of Satan, with all Power, and Signes, and lying*

lying wonders, Rev. 13. 13, 14. *And he doth great wonders, ſo that he maketh fire to come down from Heaven on the Earth in the ſight of men: and deceiveth them that dwell on the Earth by the means of thoſe Miracles.* Antichriſts Kingdom hath been full of ſuch lying ſigns, and wonders, whereby the *Faith* of ſome hath been *Shaken*, and they drawn off from the pure Worſhip of Chriſt.

7. Open, avowed, oppoſitions to *Goſpel-Inſtitutions* of this device of Satan to ruine the Churches of Chriſt, we might give a diſtinct, and large account; ſome there were of old that oppoſed, denied, ſome particular Ordinances; others refuſed communion with the Churches, as no Churches of Chriſt. In the third Century, the *Manichees* denyed baptiſm with Water, *Auguſt.* l. 2. *de mor. Manich.* and l. 6. *Contra Fauſt.* The *Meletians* in the fourth century refuſed communion with the Churches, ſaith *Theodoret.* And *Auguſtine, ad quod vult*, &c. tells us, that they would not ſo much as Pray with the Saints. The *Audæans*, or *Anthropomorphites* (who held that God had a humane form, or ſhape as a man) denied communion with the Churches in the ſame Century, *Epiphan.* in *Anacephal. Auguſt. ad quod vult*, &c. *Theodoret.* l. 4. c. 10. The *Donatiſts* held in the ſame century, that the Church of God was wholly loſt, and to be reſtored by them; amongſt whom in *Africa* 'twas only preſerved, *Auguſt.* l. 2. *Cont. lit. Petil.* c. 15. l. 2. *Cont. Creſ.* c. 37. (for which they pretended Miracles, Viſions, Dreams): What open, avowed oppoſitions have been (are) in our dayes made to the Churches, Inſtitutions of Chriſt, is known, and ought to be bewayled by us: Theſe things might have been more at large ſpoken to, but I am ſenſible how far I have tranſcended the due bounds of an Epiſtle to ſo ſmall a Treatiſe, and ſhall only add, That,

1. I plead not for the *Continuance* of *This*, or *That*, particular Church of Chriſt. Many ſuch have been diſ-churched, and may be ſo. God may be ſo far provoked againſt *This*, or *That* Church, as to Write *Lo-ammi*, *Lo-ruhamah* upon it; to diſown his relation to it, or its relation to him. Where is the Church of *Epheſus*, *Pergamos*, *Laodicea*, &c. but only argue,

argue, that God doth, will, continue the *Goſpel-Church-ſtate, Ordinances*, in ſome particular Church, or Churches in the World, to the next perſonal coming of Chriſt. Much leſs,

2. Do I plead for the corruptions of Churches, which indeed are too many, and great, perhaps amongſt the beſt, pureſt Churches at this day; and in ſome, at that height (as the ſynagogue of *Rome*) that there is no communion to be held with them, without God-provoking iniquity, that will without Repentance, bring his Wrath, Vengeance, upon us, *Rev.* 18. 4.

3. That perſons had need take heed how they ſpeak evil of, ſlight, oppoſe, perſecute the Churches of CHRIST, his Worſhip, Inſtitutions, Ordinances. The Judge ſtands before the door, the Lord of the Vineyards is ready to be revealed, and in flaming fire to take Vengeance on them that know him not, and obey not his Goſpel. Nor will it be a ſufficient plea at that day, for any to ſay, we accounted them not thy Churches, Ordinances; therefore we ſo managed our ſelves towards them, a deſpiſing, rejecting theſe, is one way of caſting off the Authority of Chriſt, as we afterward demonſtrate.

4. That it highly concerns all that know the Lord, who are either ſeparated from; or, were never adjoyned to any Church of Chriſt; to teſtify their love, and ſubjection to him; by ſubjecting to his Commandements in this matter, leſt not being found where Chriſt expects them, they be blamed, ſhamed, at his day.

5. That the utmoſt care ſhould be taken, induſtry uſed, to keep thoſe Iniquities out of particular Churches, as may provoke the Lord to ſpew them out of his mouth, as he did *Laodicea* of old. Particularly

1. Schiſms amongſt themſelves: Which as they are an Argument of Carnality, 1 *Cor.* 3. 3. ſo they diſtaſt, greatly provoke the Lord. 2. Formality, Lukewarmneſs. 3. Pride, both inwardly, in Heart, Spirit: outwardly, in Apparel, Garb; God reſiſteth the Proud; ſets himſelf in battel-array againſt them. 4. Covetouſneſs, which is Idolatry. A wretched ſpirit, that hath too much overſpread, prevailed upon the body

of

of Profeſſors: Such as are Baptized into it, are Enemies to the Croſs of Chriſt, *Phil.* 3. 18, 19. 5. Sinful complyance with, and Conformity to this World. 6. Careleſneſs as to ſanctifying the Name of God in every part of Worſhip: The nature of this great work is opened in the following Treatiſe; with many other things, of which we muſt not now ſpeak.

6. That particular Churches ought, to be much, often conſidering their ways, get a ſenſe of their miſcarriages upon them, pollutions amongſt them, to remember from whence they are fallen; repent, do their firſt works. And if ever 'twere the duty of the Churches of Chriſt to attend carefully to theſe things, it's much more now. What languiſhing, dying Churches have we? How is Jehovah by word, providential Diſpenſations crying aloud to them, to be zealous, *Repent, return*? What little attendment to his Voice amongſt many? How doth he diſcover his unwillingneſs to leave them? How doth he ſeem to hover over them? How many ways hath he been alluring, drawing by cords of Love unto himſelf; and if after all, he ſhould pull down theſe Tabernacles, and erect others for himſelf in ſome remote part of the World; leave poor *England*, ſuffer Papal Darkneſs, Superſtition, Idolatry, to overſpread the Land; muſt we not ſay, he is Holy, we reap the fruit of our own doings: He is faithful to his Word: Churches (Ordinances) He will have in the world to bear his Name, though we are reduced to Rubbiſh, Ruins. I have been, am trembling within my ſelf, leſt he ſhould at laſt be provoked to leave us (at leaſt for a ſeaſon): Wo, wo, wo, unto us if he depart from us. Repent oh *England*; Awake, awake Churches; awake, awake Profeſſors; lay hold on God, renew your Covenant with him, labour to find out every accurſed thing that may be in the midſt of you; caſt it away with loathing, abhorrency; bemoan your ſelves for the ſins, iniquities, are with you; be conſcientious in filling up the relation you ſtand in each to other, as members of the ſame Body: cry to God to fill you with Preſence, Glory; to communicate the ſuitable grace to you, that you may be able to glorify him in the Fires; Oh Watch and Pray, that

that you may be accounted worthy to eſcape the things that are to come to paſs, and ſtand before the ſon of man. Oh! Wait, look for his Coming as thoſe that are indeed ready for it. And if you meet with any ſpiritual good, and advantage, by the ſerious peruſal of the enſuing Treatiſe, let God have the Glory, and pray for him, who accounts it his honour, to be,

A Servant of Chriſt, *and the meaneſt of his Children,*

R. B.

THE

PREFACE

To the enſuing Diſcourſe.

F the Creation of Man. Divine Inſtitutions in the State of Innocency. Man's fall. A New-ſtate of things thereupon introduced. Chriſt the Foundation of Inſtituted Worſhip, and Mans Communion with God therein. A Church-ſtate in *Adam's* Family. *Cain* Excommunicated. The Church-ſtate preſerved pure, till about the dayes of *Enoſh*. Separation from carnal Worſhippers in his dayes, *Gen.* 4. 26. Explained. The Church-ſtate preſerved in a great meaſure of purity for (about) a thouſand Years. A grand Apoſtaſie there-from in the dayes of *Noah*. The purity of Worſhip preſerved in his Family. Apoſtates deſtroyed by the Waters of the Flood. A ſolemn Covenant made by the Lord with *Noah* upon his coming out of the Ark. The Statutes God gave to him. The purity of Worſhip continues uninterrupted for (about) forty Years. *Ham* excommunicated. A dredaful Apoſtaſie about the thouſandth Year after the Flood. A remnant kept pure. בני האדם, and בני האלהים Who they are. The general defection, Idolatry that overſpread all in *Abraham's* time. His call. The erection of the pure Worſhip of God in his Family. Corruptions in *Jacob's* Family before their going into *Egypt*, whilſt there.

Jehovah's bringing them out from thence: giving the Law at Mount *Sinai*. Their Idolatry. The ten Tribes led captive beyond *Aſſyria*; the two Tribes into *Babylon*: God looks after them there: brings them from thence. A new Reformation begun by *Ezra*, *Nehemiah*, &c. Their Apoſtacy afterwards; yet they are not totally rejected, till they had refuſed, rejected, crucified the Son of God. Then their Church-ſtate is vertually diſſolved. A new-Church-ſtate ſet up by Chriſt. What a Goſpel-Church is. That 'tis of the Inſtitution of Chriſt, together with the Ordinances thereunto belonging, Proved.

BEfore *I come to that which is the main deſign of this Treatiſe*; viz. *A plain Scripture-Demonſtration of the* Continuance of Goſpel-Churches, *to the next Perſonal, Glorious coming, and Kingdom of Chriſt, 'twill not be altogether unprofitabe, nor impertinent to take a view of the Churches of God, that have from the beginning been in the World; ſo far at leaſt as any foot-ſteps of them remain in the ſacred Scriptures, the alone unerring guide in this matter.*

Firſt *Then, that God made* Adam *upright, in his own likeneſs, after his own Image, and gave him a Law to walk by, with promiſes of a higher ſtate of Glory, if he continued in his integrity (figured forth by the Tree of Life in the midſt of the Paradiſe of God) and threatning of death in caſe of defection therefrom, is evident,* Gen. 2. 16, 17. *That in this ſtate of Innocency,* Adam *offered Sacrifices to God; and that the skins wherewith he was afterward cloathed, were the skins of the ſacrificed Beaſts (as ſome affirm) ſeems to be an un-ſcriptural fooliſh figment. This is certain, that upon mans diſobedience, a New-ſtate of things was introduced.*

1. *He that could converſe with God, as a friend; now flies from him as an enemy,* Gen. 3. 8, 9, 10. *Nor,*

2. *Can he any longer treat with God upon the terms of the firſt Covenant; nor draw nigh to him (as formerly) immediately by himſelf in his original, created Righteouſneſs. He had quickly (by his diſobedience) forfeited all his primitive Glory, Priviledges, with which in the day of his Creation he was inveſted; and brought miſeries, deaths of all kinds, Temporal, Spiritual, Eternal, both upon himſelf, and all his Poſterity that ſprang from him*

him by a natural generation: So that in him, All ſinned, and came ſhort of the Glory of God, *Rom.* 3. 23.

3. *As an immediate diſcovery of* Jehovahs *diſpleaſure againſt him for his rebellion, he drives him out of* Paradiſe; *and guards the* Tree of Life *with* Cherubims, *and a* Flaming Sword *that he come not at, or eat of the fruit of it,* Gen. 3. 24.

4. *It was therefore neceſſary that another Foundation be laid for fallen-mans drawing nigh to God (from whom he had thus dreadfully Apoſtatized) which being provided in the eternal counſel of God, and agreed upon in a Solemn-Covenant, betwixt the Father and the Son, is immediately (of the inconceivable Grace of* GOD) *revealed to* Adam, *viz. the* Seed of the Woman, *the Lord Jeſus, the only* Way to the Father, Gen. 3. 15. Joh. 14. 4, 6.

5. *That upon this Revelation of Jeſus Chriſt (mankind multiplying exceedingly by the Power of that word of God,* Gen. 1. 28.) *there was a Church-ſtate erected by the Authority and Command of God in* Adams *Family, where ſolemn Worſhip was managed; as Praying, Preaching, offering Sacrifices,* Gen. 4. 3, 4. *And out of this Church, were open notorious offenders Excommunicated. So was* Cain, Gen. 4. 12, 14. *By whoſe ejection the Church was kept pure, till about the Age of* Enoſh.

6. *Much about that time, degeneracy in Worſhip had ſo far prevailed, that the* Rigteous Seed, *ſaw a neceſſity of ſeparating from the generality of the Worſhippers of that day, and gather themſelves together as a diſtinct People, for the ſolemn carrying on Divine ſervice amongſt themſelves,* Gen. 4. 26. *The words are* אז הוחל לקרא בשם יהוה, *which are variouſly rendred.* He began to invocate the Name of Lord, *ſo the* Vulgar Latine, *and* Syriac. He hoped to invocate the Name of the Lord, *ſo the* Seventy. Then (*in his dayes*) the Sons of men ceaſed from calling upon the Name of the Lord, *ſo the* Chaldee. Then the Name of God began to be called upon, *ſo the* Samaritan, Arabick *Tranſlations renders it. I know there are ſome who will have the words to poynt at a great degeneracy in Worſhip, a ſad lapſe into Idolatry. But that a defection in Worſhip cannot be intended, is evident; for there had been long before, a great degeneracy, a total Apoſtaſie there-from in the* Cainites:

but

but ſomewhat that men began to do, which hitherto had not been attempted, is intimated thereby; which can be nothing elſe, then that Segregation, and aggregation in order to purity of Worſhip before intimated: For men had before, called on the Name of the Lord; *but there was never tell now, ſo viſible a ſeparation from the reſt of the World, for the ſolemn management of Religious Worſhip amongſt themſelves. And as they began now to call* upon the Name of the Lord, *or to call themſelves* by the Name of the Lord, *as the margin reads, ſo are they upon the account of this act of theirs, Stiled,* The Sons of God, *Gen.* 6. 2.

7. *About one thouſand Years after (all which time there was in a great meaſure purity preſerved amongſt them) great corruption invades the Church. The nature of it together with its occaſion, and ſpring, we have an account at large of,* Gen. 6. *And yet even now the Lord leaves not himſelf without a Witneſs. The truth and purity of Worſhip, together with practick-godlineſs, being maintained in* Noahs *Family,* Gen. 6. 8, 9. & 7. 1. *who are enſafed in a fluctuating* Ark; *whilſt the whole body of Apoſtates, are ſwallowed up with the Waters of the* Flood: *of which* Peter *ſpeaks,* 2 Pet. 3. 6.

8. *When* Noah, *and his Family are brought out of the* Ark, *the Waters of the* Flood *being gone from off the face of the Earth;* Jehovah *enters into a ſolemn Covenant with him; gives him ſeveral Statutes, and Judgments to Conform to,* Gen. 9. *Theſe are generally ſaid to be ſeven.*

1. *The Firſt,* על עבירה ורה, *againſt extraneous Worſhip, or Idolatry, the Worſhipping the Stars, or Images.*

2. על ברכת השם, *againſt Blaſpheming the Name of God.*

3. על שפיכות דמים, *againſt ſhedding Blood.*

4. על גילוי עריות, *againſt unjuſt, carnal Copulations.*

5. על הגזל, *againſt Rapine, or Robbery.*

6. על הדינים, *of Judgments, or Puniſhments, againſt Malefactors.*

7. על אבר מזהחי, *againſt eating any member or fleſh of a Beaſt taken from it alive. A ſpecial bleſſing as to propagation is given to him,* Gen. 9. 7. *So that the Church in his Family ſoon enlarged its borders. The purity of worſhip continues amongſt them uninterrupted for fourty years, or thereabout. When the Wickedneſs*

neſs of Ham *committed againſt the light of Nature, in diſcovering the nakedneſs of his Father, breakes forth; by whom he's Curſed, Excommunicated; ſo the purity of the* Church-ſtate *is preſerved,* Gen. 9. 25. Curſed be the Father of Canaan; *ſo the* Arabick *reads is. About the Hundredth year after the* Flood, *many Apoſtatized from the pure wayes of God, roſe up in rebellion againſt him; in defiance of him will build a Tower, the top whereof might reach to Heaven. But yet even in this grand defection, there were ſome (at leaſt) of the poſterity of* Shem *that kept pure; with whom therefore the Hebrew language remained entire, as* Genebrardus Chron. *lib.* 1. *tells us: The truth is, as the learned* Bochartus *ſaith, in his* Geographia Sacra, *l.* 1. c. 10. *It cannot be imagined, that either* Noah, *or* Shem, *or* Arphaxad, *or* Sala, *or* Heber (*with whom 'tis groundedly to be thought not a few continued*) *were in this mad attempt. The Spirit of the Lord ſeems to intimate the contrary; they which were engaged in it, were* בני האדם, *the Sons of Men,* Gen. 11. 5. viz. *an apoſtate, vile crew, who ſtand in direct oppoſition to* בני האלהים, *the Sons of God, as the faithful were called in the dayes of* Enoſh, *as was before ſaid.*

How long the purity of Worſhip remained after this, is uncertain. This is moſt certain, that when God called Abraham *out of* Ur *of the* Chaldees, *Superſtition, Idolatry, overſpread all. At that time both his Father, and he, were Idolaters,* Joſ. 24. 2.

9. *This call of God to* Abraham *was effectual, he obeyes it, ſeparates from the degenerate, Idolatrous World; conſtitutes a New-Church, ſets up the pure Worſhip of God in his Family: Enjoyes more clear, full openings of Divine Myſteries than any before him. God enters into Covenant with him, inſtitutes circumciſion*—— *See* Gen. 12. 3, 7, 8. & 13. 15, 16. & 15. 1, 5, 6. & 17. 1, 2, 9. & 22. 17, 18. *So that the Church of God in* Abraham's *Family growes up in to greater glory, viſibility, than before. Several corruptions are not long after amongſt them in* Jacobs *Family before their going into* Ægypt, *which he reforms,* Gen. 35. 1, 2, 3, 4. *They polluted themſelves with Idolatry in the Land of* Ægypt, Joſ. 24. 14. Ezek. 23. 2, 3. (*brought their* Whordoms *from thence,* ver. 8. *which they practiſed in the* Wilderneſs, Exod. 32. (*and never totally left till they were carried captive*

into

into Babylon) : *Nevertheleſs, the Lord caſts them not off : but oh the wonder of Love! brings them from under their bonds, leads them to Mount-*Sinai ; *makes a Covenant with them, gives them good Statutes and Judgments to walk by. And now that Church becomes as a City on a Hill, viſible, conſpicuous unto the Nations round about : is decked, adorned, with viſible excellency, and glory ; that her renown goes forth through the Nations,* Ezek. 16. 14. *But wo, and alas! after all the grace of the Lord ſhewed to her, his wonders wrought for her, ſhe quickly forgets, departs from him. Is more notorious for ſpiritual Whordoms, Wickedneſs, than all the Nations round about her : Yet God gives her not up, woes, allures her to return to him*——. *But all to no purpoſe,* Iſrael *(or the ten Tribes) is led Captive by* Salmanaſſur : Judah *(or the two Tribes) is not betterd by it ; but though now and then under the conduct of ſome good Kings, a reformation is introduced ; yet anon all's ſpoyled, marr'd again.* Jehovah *call's to return, but their ear is deaf, their hearts hardned, none obey his voice : He profeſſes for all this, he knows not how to give them up, his bowels turn within him towards them, repentings are enkindled for them. Yet this affects them not, ſo that at laſt he is forced to ſend them into* Babylon ; *yet doth not take off his love, care for them there, nor diſregards them as a People unchurcht ; looks upon them as his own in Covenant with him, brings them from thence to their own Land again. Then is a new, moſt abſolute reformation begun, by* Ezra, Nehemiah, &c. *The Temple is rebuilt ; the men of the great Synagogue inſtituted. A moſt diligent conſideration of the exemplars of the Holy Scriptures is ſet upon. The word of God is ſedulouſly Preached,* Neh. 8. 1, 2, 3, 4, 5, 6, 7, 8. *The wicked are excommunicated,* Ezr. 4. 2, 3. *From the mixt People, there's a perfect ſeparation,* Ezr. *chapters* 9. 10. Neh. *ch. ult. So that the Church ſeems to be again comely, through the comelineſs that God put upon her : But long abides not firm with him, pollutes his Worſhip, with the inventions, traditions of men ; departs from the Doctrine he had delivered to her ; particularly, the Doctrine of the free Juſtification of a ſinner before God ; in oppoſition to which, they introduce juſtification by the works of the Law. In a word, they become as filthy, and abominable every way, as a people can well be. Nevertheleſs, God bears with them, their*

Church-

Church-ſtate is not diſſolved, they have their Temple, Ordinances, and even the moſt holy amongſt them attend there, as Zachary, Elizabeth, Simeon. *The Lord ſends a Prophet to them,* John (Elias *in ſpirit*) *to reform, bring them back from their Apoſtaſie. At laſt he ſends his Son to reclaim them*; Who would have gathered them as a Chicken under his wings, but they would not. *Him they refuſed, thruſt away, by wicked hands, took, condemned, crucified, ſlew him; and now the meaſure of their Fathers iniquity being filled up, and the time appointed by* Jehovah, *to take down that Tabernacle, being fully come, and to ſet up another in the room of it by the Meſſiah,* CHRIST, *he puts a full period to it, apotomizes, cuts them off, perfectly unchurches them, and (at laſt) layes waſte, deſtroyes their City, Temple, with an utter Deſtruction. Now was the total ruin of that Apoſtatick Judaick Church. And to purpoſe, in capital letters, is* Lo-ammi, *and* Loruhamah *written upon them,* viz. Ye are not my People, I have no mercy for you; *and not ſo plainly at any time as now. 'Twere eaſie to make many remarks to the advantage of the preſent truth we are riſen up in the defence of, from the foregoing diſcourſe. The prudent Reader, can do it himſelf. To whom we leave it. The whole Church-politie of the Jews, being vertually diſſolved at the death of Chriſt, a New-Church-ſtate is introduced by him: New Churches formed according to his rule, model, new-inſtitutions appointed by him, which 'tis the duty of thoſe Churches to conform to.*

Two things muſt here briefly be enquired into.

1. *What a* Goſpel-Church, *or an* Inſtituted-Church *of Chriſt is.*

2. *That ſuch a Church is of the Inſtitution of Chriſt.*

As touching the firſt, A Coſpel-Church *is a Society of* Believers, *once dead in treſpaſſes, and ſins; but now quickned by the Spirit, ſanctified, juſtified, by the Free-Grace of God in Chriſt; illuminated by the ſame Spirit in the knowledge of his Will, ſeparated from the World, and voluntarily joyned together for the exerciſe of the Communion of Saints in the due obſervation of all the Inſtitutions, Ordinances of Chriſt. This deſcription of a* Goſpel-Church *is proved in every part of it, from the enſuing Scriptures,* Eph. 2. 1. And you hath he quickned who were dead in

treſpaſſes, and ſins, *ver.* 5. When we were dead in ſins, hath quickned us together with Chriſt. 1 *Cor.* 6. 11. Ye are waſhed, ſanctified, juſtified, in the name of the Lord Jeſus, and by the Spirit of our God. 1 *Cor.* 1. 2. Unto the Church of God which is at *Corinth*, to them that are ſanctified in Chriſt Jeſus, called to be Saints. 2 *Cor.* 6. 16, 17. What agreement hath the Temple of God with Idols? For ye are the Temple of the living God——Wherefore come out from amongſt them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you. *Heb.* 3. 1. Holy Brethren, partakers of the Heavenly calling. *Jam.* 1. 18. Of his own will begat he us by the word of Truth. *Rev.* 1. 20. The ſeven (Golden) Candleſticks which thou ſaweſt are ſeven Churches, 1 *Pet.* 2. 5. *Eph.* 2. 21, 22, 23.

As touching the ſecond, that ſuch a Church was inſtituted by Chriſt, is evident,

1. *From Chriſts appointment, and approbation of ſuch a Church,* Mat. 18. 15, 16, 17, 18, 19, 20.

2. *Chriſt charges his Apoſtles,* Mat. 28. *to teach thoſe, who ſhould be converted by their Miniſtry, to obſerve whatever he commanded them. In purſuance of which charge, we finde, that as ſoon as any were converted to the Faith, by the direction of the Apoſtles, they were gathered into Church-Societies,* Acts 2. 41, 42, 47. 8. 1. 11. 26. 14. 23, 27.

3. *Theſe are called the Churches of God, of Chriſt.* Act. 20. 28. 1 Cor. 1. 2. & 10. 32. 11. 22. & 15. 9. 2 Cor. 1. 1. Gal. 1. 13. 1 Tim. 3. 5. Rom. 16. 16. *becauſe of their inſtitution, eſtabliſhment by him.*

4. *The Apoſtles, in the Name, Authority of Chriſt, direct their Epiſtles to them as ſuch.* 1 Cor. 1. 1. 2 Cor. 1. 1. Gal. 1. 2. *Phil.* 1. 1. Col. 1. 2. & 4. 16. 1 Theſ. 1. 1. 2 Theſ. 1. 1. Eph. 1. 1. *compared with* Acts 20. 17. 1 *Pet.* 5. 2. *or unto particular perſons, giving directions touching their carriage, deportment, and duty towards them.* 1 Tim. 3. 15. Tit. 1. 5.

5. *Chriſt calls them his Churches,* Rev. 1. 20.

6. *Own's himſelf to be their Head, Husband, Lord, King; they his Body, Bride, Houſe, Family ---- of which afterwards.*

7. *A great part of the Apoſtolick-writings conſiſts in giving Precepts,*

cepts, Exhortations, Counſels to guide, lead them in their duties to each other, in ſuch a relation; and for their preſervation in Purity, and Order. Of which we ſhall have occaſion particularly to make mention in the enſuing Diſcourſe.

8. *His ſpecial care of them.*

9. *The particular notice he takes of them, in the book of the* Revelations, *ſending particular Epiſtles to them; Exhorting, reproving, counſelling, incouraging them; taking no notice of any that did not appertain to them,* Rev. *chapters* 2. and 3. *with much more that might be ſaid, doth abundantly demonſtrate that the Church deſcribed, was of the inſtitution of Jeſus Chriſt.*

That the Ordinances practiſed in and amongſt thoſe Churches; ſuch as Preaching the Word, Prayer, Baptiſm, breaking Bread, &c. were of the Appointment of Chriſt, will not be denied, ſe Act. 2. 42. and 6. 2. 1 Cor. 14. 3. 2 Tim. 4. 2. Heb. 13. 7. Act. 6. 4. and 13. 2, 3. 1 Tim. 2. 1. Mat. 28. 19. and 26. 26, 27. 1 Cor. 11. 23.

ERRATA.

ERRATA.

Reader, Some few miſtakes in Printing, are here remarked; the reſt being inconſiderable, are left to thee to amend.

IN the Epiſtle to the Reader, p. 10. l. 21. r. *bloody*. l. 36. *abominable*. p. 13. l. 3. *hath*. In the body of the Book, p. 7. l. 2. r. *it's*. l. 3. *this*. p. 16. l. 10. blot out, *the*. p. 17. l. 11. r. *letter*. p. 20. l. 34. *perſons*. p. 21. l. 15. *inaſmuch*. l. 17. *that*. p. 30. l. 14. *their*. p. 39. l. 5. blot out, *are*. p. 54. l. 8. r. 1 *Joh*. p. 56. l. 32. *apoſtacy*. p. 63. l. 15. *women*. p. 66. l. 33. *after much*, r. *as*. p. 73. l. 30. *tu es*. p. 77. l. 19. *increaſe*. p. 79. l. 30. *throughout*. p. 85. l. 28. *for*, *have*. r. *are*. p. 114. l. 7. *ſins*. p. 117. l. 22. *after have*, add, *ſaid*.

Goſpel-

Gospel-Churches,

A Standing

ORDINANCE

OF

Jesus Christ.

CHAP. I.

Gospel-Churches an Institution of Christ, to continue to his next coming; demonstrated from the Appellations given in Scripture to such Churches. They are call'd, 1. The Kingdom of God. Why they are so call'd, open'd. Mark 9. 1. Acts 1. 3. and 19. 8, 9. *Explained. Several inferences from hence. A two-fold Kingdom,* viz. *of God, and of the Devil, and Antichrist. Several wayes Satan takes for the support of the Antichristian Kingdom. An Objection Answered. 2. A House built upon a Rock,* Matth. 16. 18. *opened at large.* Peter *not the Rock, but Christ, proved. The Gates of Hell, what they import. Satan's attempts*

by ſubtlety and power, to deſtroy the Church, invalid. An Objection Anſwered. 3. *The Kingdom of Heaven. Why the Goſpel-Church-State is ſo call'd. An Objection Anſwered.* 4. *A Kingdom that cannot be ſhaken,* Heb. 12. 27, 28. *explained.* 5. *The Miniſtration of the Spirit,* 2 Cor. 3. 7, 8. *opened at large.* 6. *The Body of Chriſt. Goſpel-Churches hereby intended, proved. Upon what accounts they are ſo call'd, ſhewn. Several inferences from hence demonſtrating the continuation of them.* 7. *The Temple, Tabernacle, Houſe, Building of the Lord. Upon what accounts they are ſo call'd. An Objection Anſwer'd.*

HAving already demonſtrated what a particular Church of Chriſt is, and that as ſuch, 'tis one of the Goſpel-inſtitutions Commanded, Erected by him; *i. e.* 'Tis the Will of Chriſt that all believers (ordinarily) ſhould adjoyn themſelves to ſome one or other ſuch Church. That which is Incumbent on us further to Evince, is, that ſuch Churches (or the Goſpel-Church-State) with the Inſtitutions, Ordinances, Worſhip thereunto Affixed, ſhall continue unto his next glorious Coming and Kingdom; which we now Addreſs our ſelves to the diſpatch of.

Demonſtration I.

The Appellations given in Scripture, to ſuch a Church (or Churches) of Chriſt, do evidently evince the Truth hereof.

Firſt, *'Tis call'd the Kingdom of God,* Mar. 1. 15. *The Kingdom of God is at hand:* And Chap. 9. 1. *Till they have ſeen the Kingdom of God come with Power.* He ſeems to have reſpect to the day of Pentecoſt, when the Spirit was poured down from on high on the Apoſtles, who were then endued with Power from above according to the promiſe of Chriſt to them: by which they went forth to preach the Goſpel, plant Churches, *&c.* *Mar.* 15. 43. *Who alſo waited for the Kingdom of God*

God, i. e. the Goſpel-miniſtration, *Luke*, 7. 28. *He that is leaſt in the Kingdom of God is greater than he:* See *Chap.* 10. 9. and 23. 51. *Joh.* 3, 3, 5. *Act.* 1. 3. And ſpeaking of the things pertaining to the *Kingdom of God, i. e.* the Laws, Inſtitutions, Rules, Orders, relating to the Churches. See *Ch.* 8. 12. and 19. 8, 9. —— diſputing, and perſwading the things concerning *The Kingdom of God* —— But when divers ſpake evil of that way: —— What way? The way of Goſpel-Miniſtrations; or the worſhip of God in a Goſpel-day; which they ſpake evil of as Heretical (*After the way which they call Hereſie, ſo worſhip I the God of my Fathers*, Act. 24. 14.) Chap. 20 25. with 28. and 28. 33, 34.

Upon what Accounts the Goſpel-Church-State is call'd, *The Kingdom of God*, muſt a little be enquired into. 'Tis ſo call'd upon the Account,

1. Of its Glory, and Excellency. Perſons, and things ſaid to be of God, are therefore ſo ſaid to be. As men of God, *Jud.* 13. 6, 8. 1 *Sam.* 2. 27. and 9. 6. 1 *Chron.* 23. 14. Hill of God, 1 *Sam.* 10. 5, 10. *Pſal.* 24. 3. and 42. 6. and 68. 15. This miniſtration excels all that went before it, for excellency and glory, 2 *Cor.* 3. 7, 9, 10. (of which more anon.)

2. Of its Extract, and Original. There's nothing of man in it, 'tis all of God: given by the Father to Jeſus Chriſt, who came into the World to reveal, and diſcover his Will touching that matter, *Joh.* 1. 14.

3. Of Believers open, viſible ſubjection to, owning, acknowledging of God in their Obedience thereunto.

4. Of Gods care of it, protection over it, engagement to continue, ſupport, maintain, uphold it to the end. Whence it evidently follows,

1. That there muſt be a continuance of this miniſtration of the Goſpel, the Goſpel-Church-State, with all the Laws, Inſtitutions, Ordinances, Orders, thereto appertaining, till it be ſuſpended, abrogated by *Jehovah.* Who hath Power, Authority over his Kingdom? or can preſume to diſannul, ſuſpend any thing he hath therein Inſtituted; but by ſuch an Act he advanceth himſelf above God, and ſo proclaims himſelf to be the Antichriſt that was to come? Denyes the Father, and that ſupreme

Authority, from whence the original of the Gospel-ministration doth flow.

2. The veracity, faithfulness, wisdom, power of God, are all engaged for the support, and upholdment of this Ministration. 'Tis of him, from him: He's oblig'd upon that foot of account, to exert, and put forth the perfections of his Nature for the upholdment of it. What Devils, beasts of Prey, yea, what inward lusts, or corruptions in the Saints themselves, shall be able to evert, bring to nought that Kingdom he's obliged to support, and continue?

3. That there must be a law produced from this High and Soveraign Lawgiver, for the suspension, perioding of this Ministration, or it abides in force, and will do so, whether we be subject to it, or not. Our wills, fancies, humors, imaginations, any pretended Revelation will not justify any persons Non-conformity thereunto. Let any Statute-law, from *Jehovah* be produced for it's suspension, dissolution, and the Controversie is at an end. Where hath God said, My Kingdom shall continue only for a hundred, two, three, or a thousand years, and then period; after which I'll leave my Children to act as they please, with respect to any Laws, or Institutions relating to it? If there be *altum silentium*, a deep silence with respect to any such Laws, it becomes, and greatly concerns persons to take heed, that they withdraw not themselves from, oppose not his Soveraignty herein, lest they be found fighters against God.

Besides, 'tis not inconsiderable, that there are but two Kingdoms in the World.

1. The Kingdom of God; which, as hath been shew'd (as to visibility) most eminently consists in Gospel-ministrations.

2. The Kingdom of the Devil, and Antichrist, (who receives his Seat, Power, and great Authority from the Dragon, or Devil, *Rev.* 13. 2.) and to one of these we must needs be visibly subject. Two ways Satan takes for the support of the Antichristian Kingdom;

1. The one is by establishing Laws forreign, yea, contrary to the Laws of *Jehovah*, and compelling all to subject to them. The other is,

2. By

2. By casting a slight, contempt, upon the Laws of Divine appointment: and whether the one way, or the other, he prevail upon poor souls, he hath his end; for *Jehovah*'s Soveraign Authority is thereby trampled upon.

Objection. If it be Objected, that the legal Ministration is call'd, *The Kingdom of God*; and Christ tells the *Jews* nevertheless, that it shall be taken from them (and we know that an actual Period is put thereunto) *Mat.* 21.43. so that the Church-state being call'd *The Kingdom of God*, is no Argument to prove its continuance.

Answer. The Answer is easie, 1. It's granted, that the Mosaic Ministration is so call'd, and that because it had it's Original from God, who descending upon Mount *Sinai*, by the Ministry of Angels, gave forth the Law, with the Statutes, Judgments, and Ordinances. 2. It's also granted, that the Whole of that Ministration hath expired for above this One Thousand Six Hundred Years. But 3. There were frequent intimations in the Scripture, that it should so expire, *Deut.* 18. 15. 18. *Psal.* 40. 6. *Isa.* 65. 17. *Hag.* 2. 6, 21. (These present Heavens, or Judaic Church-state, with all the Institutions, Ordinances thereto appertaining will I shake, so as to remove, totally abolish.) *Mat.* 24. 2. (The Temple to which the Judaic Solemn-Worship was affix'd, shall be utterly destroyed; so the whole of that service thereto appertaining, cease.) Let but one the like instance of the purpose of God, for the determination of the New-Testament-Ministration before the next glorious personal Appearance of Christ, be produced, and there's an end of this Controversy. 4. They were not the Powers of the world, nor the declensions, apostacies of the Subjects of that Ministration, that put a Period to it; but the Act of God himself, the Soveraign thereof. 5. Whatever the corruptions of the Church-state were (as they were very great) 'tis the commendation of the Lords poor people that they continued in it, as *Zachary*, *Elizabeth*, *&c.* because in so doing, they testify their subjection to the Lord, who Instituted it. 6. Nor was it actually removed, but by the introduction of a new, more spiritual, sublime Ministration, set on foot by Jesus, the Son of God, fore-propheſied of, as the great Prophet of the

the Church, who was to period that Miniſtration, and ſet up another; to whom we are charged to attend in all things.

Secondly, *Goſpel-Churches* (or the Goſpel-Church-State) are ſaid to be a *Houſe built upon a Rock*, Mat. 7. 25. and 16. 18. *Upon this Rock I will build my Church.* 'Tis neceſſary that we Enquire;

I. What we are to underſtand by this Rock.

1. The Papiſts tell us, that by this Rock, we are to underſtand *Peter*. The vanity of which pretenſion, is evident: For, 1. 'Tis not (ἐπὶ τῷῳ τῷ πέτρῳ, but ἐπὶ ταύτῃ τῇ πέτρᾳ) upon *This Peter*, but upon *This Rock*. 2. *Peter* no where in any of his Epiſtles aſſerts himſelf to be the Rock upon which the Church is Built, nor do any of the Apoſtles in any of their Epiſtles ſo affirm of him. He accounts himſelf but as an Apoſtle of Jeſus Chriſt, 1 *Pet.* 1. 1. Συμπρεσβύτερος, a Co-Elder (with the reſt of the Presbyters, or Elders) 1 *Pet.* 5. 1. 3. Chriſt is aſſerted to be the alone Rock, Foundation of his Church, 1 *Pet.* 2. 4, 5, 6, 7. 1 *Cor.* 3. 11. in oppoſition to all others. 4. He himſelf, as well as other Believers, was built upon the Rock, which bare him, and not he it, or the Church. 5. *Paul* expreſly aſſerts, 2 *Cor.* 11. 5. that he was not inferior to the very chiefeſt Apoſtles; which had been falſe, if *Peter* had been conſtituted the Rock upon which the Church was built. 6. If he were the Rock when he denied Chriſt (as he did dreadfully) and at laſt fell aſleep, What became of the Rock, Foundation of the Church? But this vain pretenſion is hardly worth our conſidering; nor ſhould it be granted, would it at all conduce to the ſupport of the Roman Papal Synagogue, to which good ſervice it's deſign'd. Therefore,

2. By the Rock, we are to underſtand the Lord Jeſus Chriſt, the Mediator of the New-Covenant. He is expreſly ſo call'd, 1 *Cor.* 10. 4. Upon what account, is not to our purpoſe at preſent to Enquire.

II. What we are to underſtand by the Church.

1. Not particular Believers in a ſcattered, diſperſed State.

But 2. Saints gather'd together in the order, and fellowſhip of the Goſpel. This is evident, as if written with the beams of

of the Sun; for to particular Believers, as ſuch, in their ſcattered diſperſed State, the Keyes of the Kingdom of Heaven, ths Power of binding and looſing, doth not appertain; But to thi, Church (congregated) it doth, *v.* 19.

III. What is ſignified by the gates of Hell; which 'tis ſaid-ſhall not prevail againſt this Church.

Firſt, The ſubtlety, policy of Satan. Over the gates of the City, was wont to be the Council-houſe. Let all the Devils in Hell ſit in Council againſt the Lords Church, they ſhall not be able, by all their cunning, ſubtlety, to prevail againſt it. The ſubtle attempts of Satan to undermine, deſtroy this Church, have been (are) various. To enumerate particulars, is not our preſent deſign: 'Tis enough, that our Lord aſſures us, whatever they are, they ſhall prove ineffectual. Yet perhaps it may not be altogether impertinent to mention ſome few of his ſubtleties, with reſpect to this matter. He hath then attempted to deſtroy it in ſubtlety,

1. With reſpect to Doctrin; labouring to undermine, deſtroy the fundamental Doctrines of the Goſpel, thereby ſubverting the Faith of ſome. His attempts againſt the Perſon of Chriſt; ſometimes endeavouring to create a miſ-belief, with reſpect to his Eternal Deity (to which *John* oppoſes himſelf in his Goſpel, by impregnable, undeniable Arguments); at other times, to the verity of his Humanity (againſt which the ſame Apoſtle advanceth himſelf in his Epiſtle, 1 *Joh.* 1.) his deſigns againſt the Offices of Chriſt were alſo early in the Apoſtle's days, particularly againſt his Prieſtly Office, labouring to introduce a juſtification by the Works of the Law, or, *as it were by the works of the Law*, Rom. 9. 32. *viz.* partly by Chriſt, and partly by Works, or internal Sanctification. A deſign ſubtilly managed, and carried on by the bloody Jeſuits and others, at this day (as is known); to which the Apoſtles in their Epiſtles, and other Worthies ſince, have oppos'd themſelves. But though he hath hereby drawn off (at ſeaſons) not a few, from the ſimplicity of the Goſpel; yet there hath all along been a Teſtimony born in the Churches againſt him, which he hath not been able to withſtand, or repel.

2. With reſpect to Worſhip, and that two ways:

1. By

1. By introducing humane Obſervances into the ſervice of God, and Chriſt, ſo polluting, defiling it, that he accounts it not his Worſhip. And hereby for a ſeaſon, he almoſt totally prevailed upon the body of Profeſſors of Chriſtanity. So that the whole world (as 'twere) *wondred after this Beaſt*, Rev. 13. 3. And the whoriſh Woman, or falſe Church, being her ſelf bewitched with this intoxicating Cup of Fornication, ſhe held it forth to the Nations (with External pomp and grandeur) to drink of it; and they generally drank of it, and were drunk, and mad with it, *Rev.* 17. 2, 3, 4, 5. Yet all along Chriſt had his Remnant, that witnes'd againſt theſe Abominations, (amongſt whom the true Church-State was continued, and the purity of Ordinances remained) who alſo Sealed their Teſtimony with their Blood.

2. By reproaching, reviling, contemning, deſpiſing the pure Inſtitutions of Chriſt, as poor, low, and carnal, pretending to a more ſublime, high, ſpiritual Miniſtration. As ſome even in the Apoſtles days, and ſince. And herein Satan eminently appeared as an Angel of Light, withdrawing perſons from the fellowſhip, wayes of the Goſpel, under the pretence of greater Spirituality, Heavenlineſs, leaving the Word of the Beginning, and preſſing after Perfection. A brave Pretext! wherewith the minds of many have been (are) not a little taken, enſnared. But neither this way hath he been able to deſtroy the Church, which hath weather'd this point alſo, with, and prevail'd againſt, him: Being from its own experience (as from the Scripture) aſcertain'd, that the more they are in a conſcientious Obſervance of the Inſtitutions of Chriſt, the more do they grow up into the Spirit, Life, and Power of divine things. Their ſpiritual progreſs, and growth in Grace, depending ſingly upon *Jehovah*'s Bleſſing; which is promiſed ſolely (and they meet with it) in their conſcientious attendment on him in divine Appointments.

Secondly, The force, power, tyranny, oppreſſive, deſtroying practices of the Wicked One, are alſo intended by theſe Gates. The armoury of the City was over the gates of it. But in this forcible attaque of the Church, he hath alſo fail'd. He did his uttermoſt by bloody cruelty during the firſt Perſecutions. But what

what was the iſſue? The executioners of his wrath the Roman-Pagan-Emperors, had Torments within them, perpetually gnawing them, whilſt the Holy Ones that kept the Commandements of Jeſus were fill'd with Peace and Joy, and triumph'd over them in the Spirit, and Power of Jeſus both living and dying. The vengeance of God eminently wrought on their notorious Perſecutors, whil'ſt the bleſſing, and good will of him that dwelt in the Buſh, was with theſe; and the more they were Perſecuted, the more they grew: So that it became a Maxim, *Sanguis Martyrum ſemen Eccleſiæ*; The Blood of the Martyrs, the ſeed of the Church. And Satan not being able to hold it in the Roman-Pagan-State, enters into the Papal-Antichriſtian-Monarchy, and hath therein hector'd, and ranted, breathing forth nothing but threatnings and ſlaughters againſt the Saints of the Moſt-High, who have the Commandments of God, and Teſtimony of Jeſus. Millions of the Lords poor People have been deſtroyed by this Roman-Anti-Chriſtian-Beaſt in days paſt: & of late not a few; In the Maſſacres of *Paris*, *Ireland*, and the Vallies of *Piedmont*, &c. Not to mention the Bonfires they made of the bodies of our Brethren, in the bloody *Mary's* days: Which (notwithſtanding their haughty confidence) they'l ſhortly pay dearly for. The judgements of the Lord God Almighty will ſpeedily come upon the great Whore, for theſe cruelties; his Wrath will conſume Her utterly. But what's the Iſſue? The number of the Lambs-followers are multiplied; their faith, confidence, and courage heightned. And let the Pope, and that bloody Crew, know, that they are ready to withſtand him in his next attaque, and advance againſt them, being encourag'd thereunto, by that great Cloud of worthy Witneſſes they are encompas'd about with; and that plerophory of aſſurance, that in this laſt Attempt, he, with his whole Party, will ſtumble, fall, go into Perdition never to appear more.

The ſum is, 1. The Church is built upon a Rock; who then is able to evert, overturn it? What winds, blaſts, ſtorms, what ragings of Waves, Seas, can over-whelm, deſtroy it? Satan hath fail'd in all his Attempts hitherto againſt it, and prov'd in-ſucceſsful. 2. Chriſt hath engaged that it ſhall con-

tinue un-ſhaken, immovable, notwithſtanding all attaques by fraud, or force. Is he not faithful? Will he not make good his Word? Can he depart from it? Wants he Will, or Power to accompliſh what he hath promiſed? What more derogatory to Chriſt, impious, wicked, can be Aſſerted?

Object. But Churches may Apoſtatize, and ſo diſ-Church themſelves: They may provoke the Lord by his judgments to do ſo. The *firſt*, is notoriouſly Evident in the Church of *Rome*. The *latter* manifeſtly true with reſpect to other Churches.

Anſw. Both the *firſt*, and *ſecond*, is granted. But,

1. The promiſe of Chriſt cannot fail. Therefore,

2. The defection of this, or that particular Church, the removing the Candleſtick from it, the taking away its Church-ſtate was never denyed by us. Such a diſpenſation is not in the leaſt contrary to the promiſes of Chriſt, *Mat.* 16. But,

3. A total Apoſtaſy of all the Churches of Chriſt in the World, with the ſuſpenſion, ceſſation, of the Ordinances of the Goſpel thereupon, is what is impleded by us, as diametrically oppoſite to this promiſe of our Lord.

Two things are alſo heedfully to be attended to,

1. That we un-Church not a Church, when that is not to be found upon it; for which the Lord hath declared they are un-Churched; nor before he doth un-Church them. Some Errors in doctrine, formallity, luke-warmneſs, departure from firſt-love, doth not un-Church a Church rightly Conſtituted. Theſe things were found in the Churches of *Corinth*, *Epheſus*, *Laodicea*, &c. yet at the ſame time true Churches of Chriſt: The latter are own'd, writ to by Chriſt as ſuch, as the former was by the Apoſtle of the Gentiles, when yet theſe evils were found amongſt them, 1 *Cor.* 1. 2 *Cor.* 2. *Rev. ch.* 23.

2. That 'tis the Duty of particular Believers, upon the un-Churching a Church, to joyn themſelves to ſome other Church; or if a number ſufficient of themſelves ſo to do, to form themſelves into a body, or Church of Chriſt; for otherwiſe they diſobey, and offer an open affront to the authority of Chriſt in that great Goſpel-appointment of his, and

ſo

ſo indeed lift up themſelves againſt his Kingly Soveraignty over them.

Thirdly, *This Church-ſtate* is repreſented under the Notion of the *Kingdom of Heaven*, ἡ βασιλεία τῶν οὐρανῶν, that Kingdom of Heavens, *Mat.* 13. 24, 31, 33, 44, 45, 47. & 25. 1. *The Kingdom of Heaven ſhall be likned unto ten Virgins*, &c. And it wants not its weight, that this Kingdom of Heaven, or Goſpel-Church-State (notwithſtanding the declenſion, drowſineſs, ſleepineſs, of the ſubjects of it, or Virgin-profeſſors, viſibly Eſpouſed to Chriſt, in reſpect of their ſubjection to his Inſtitutions, 2 *Cor.* 11. 2.) is expreſly affirm'd to continue unto the coming of our Lord, *v.* 6, 7, 10. *And at midnight there was a Cry made, Behold the Bridegroom* (Chriſt) *cometh, go ye out to meet Him. Then all thoſe Virgins aroſe, and trimmed their Lamps*, &c. *And while they went to buy, the Bridegroom came, and they that were ready, went in with him to the Marriage, and the door was ſhut.*

I. Why the Goſpel-Church-State is repreſented under the Notion of the *Kingdom of Heaven*, muſt a little be enquir'd into. 'Tis ſo upon the account,

1. Of its Original from thence. 'Tis not of man, but from Heaven, as was *John's* Doctrin, Baptiſm, Miniſtry.

2. Of its ſupereminent Glory; whatever perſons account of it; 'tis of Heaven, heavenly, beautiful, glorious.

3. Of the deſign of God in the Inſtitution, Erection of it, *viz.* to lead Perſons to Heaven, Eternal Life.

4. Of its Stability, Duration. Heavenly things are ſtable, abiding. The Kingdoms of this world are changing, mutable; the Kingdom of Heaven fixed, permanent.

II. That none but He who dwells in Heaven, is higher than the Higheſt; who is the alone, Supreme Soveraign of this Kingdom, hath Power to alter the Frame of it, put a Period to it. The Devil hath no Power, or Authority in it. He's indeed ſtyl'd the *Prince of this World*, Joh. 14. 30. *the Prince of the Power of the Air*, Eph. 2. 2. The whole World is ſaid to be in ſubto him, 1 *Joh.* 5. 19. (ὁ Κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται) He hath a Preſidency, Authority in the Anti-chriſtian Kingdom, is the Head of it, is Worſhipt in it. The Devil gave him (the Beaſt,

the Pope) his Power, *Rev.* 13. 2, 4. And the Anti-Christians are expresly said to Worship Devils, *Rev.* 9. 20. because they Worship Idols of Gold, Silver, *&c.* A Worship Instituted, introduced at first by them. But with respect to the Kingdom of Heaven, he hath nothing to do, nor can he by any of his Wiles, Strength, cause it to pass away. The same may be said, concerning the sons of men. They may 'tis true advance against it; attempt to shake, remove it, (as they have done, and do with all their force, and cunning) but 'tis a Kingdom so far above them, so supported, strengthned by the King of Heaven, that they never succeed in their Attempts. Vain, ridiculous are their Consultations, Aggregations, together in order hereunto. Can they pull the Stars out of the Firmament? Stop the Sun in its Course? Turn it into blackness, darkness? Pull it from the place God hath Ordained for it? Are not all Attempts of such a Nature worthy to be scorned, derided at, as acts of the greatest Folly, and desperate Madness? Such are the advances of the Anti-Christians against this State, Kingdom: Whilst God sits in the Heavens, he will laugh them to Scorn, and have them in Derision. There must first be a Power, Authority above God's, before this Kingdom can be brought to a Dissolution by any, save he that Erected it.

Object. But doth not God say, that he will create *new-Heavens, and a new-Earth; and the former shall not be remembred, nor come into mind, Isa.* 65. 17. And the Apostle *Peter* assures us 2 *Pet.* 3. 7, 10, 12, 13. *that the Heavens that now are, are kept in store, reserv'd unto Fire,* &c. that there is a time *in which the Heavens shall pass away with a great Noise,* &c. *They shall be dissolv'd; that the Saints look for New-Heavens.*

Answ. 1. *Dato non Concesso,* granting for Disputation's-sake, that by Heavens, we are to understand a Church-state (perhaps somewhat else is intended in the places under considerations, *viz.* the purifying, delivering the Creation from that vanity, corruption, to which 'twas subjected by reason of Sin, the Introduction of the Restitution of all things by Jesus, *Act.* 3. 21.) yet,

2. It doth not yet appear, nor is it in hast like to be proved,

ed, that by the Heavens that are to paſs away, more is to be underſtood, than the removing of the Judaic Church-ſtate; which indeed paſſed away, and was melted down by fervent heat, when the Temple to which 'twas affixt, was conſumed with Fire, not long after *Peter* writ that Epiſtle. The New-Heavens ſpoken of, may perhaps ſignify the Goſpel-Church-State; there's not a tittle ſpoken of their *Paſſing away*, but the contrary, *Iſa.* 65. 22. But

3. That we may give to this Objection (ſuch as it is) the greateſt weight it's capable of, Let it further be granted, that by the Heavens in *Peter*, which ſhall *Paſs away*, is to be underſtood the Goſpel-Church-State; and that *Iſaiah*, and *Peter* ſpeak of a New-Church-State which ſhall ſucceed that. The firſt Heavens *Paſs not away* till the conſuming Fire is kindled; nor is it in the Power of man to ſet Fire to them, to cauſe them to ceaſe to be; as the Creation of the New-Heavens is the peculiar Act of God; ſo is the diſſolution of the Old.

Fourthly. *This Church-State* is repreſented under the Notion of *A Kingdom which cannot be ſhaken, moved*, Heb. 12. 27, 28. *Wherefore, we receiving a Kingdom which cannot be moved, let us have Grace, whereby we may ſerve God acceptably with reverence, and godly fear.* A few things muſt be inquired into, *viz.*

I. What we are to underſtand by this Kingdom?

Anſw. The Goſpel-Church-State we are diſcourſing of. This is Evident, for,

1. 'Tis a Kingdom introduced immediately upon the ſhaking of the Heaven, ſo as to remove the things ſhaken, *i. e.* upon the putting a period to the Judaic-Church-State, with the removing of all the carnal Ordinances thereunto appertaining. When God gave forth the Law upon mount *Sinai*, his voice ſhook the Earth, *v.* 26. But then was the ſolemn, viſible beginning, or creation of their Heaven, or Church-State, which now is ſhaken by the death of Chriſt; ſo that 'tis virtually remov'd, and Saints are no longer to be ſubject to it.

2. 'Tis a Kingdom introduced by Chriſt's ſpeaking from Heaven, *v.* 25. or of his eſtabliſhment as coming from the boſom

of

of the Father, and declaring his mind to the Sons of Men. Which can be nothing elſe, but the Goſpel-œconomy, or miniſtration introduced by him.

3. 'Tis a Kingdom which they, the *Jews* (believers at leaſt amongſt them) were παραλαμβάνοντες, then receiving, or undertaking, ſubjecting to, which was the Miniſtration ſpoken of: And is indeed one part of the deſign of the Apoſtle in this Epiſtle, to perſwade them fully to embrace, or receive, with the rejection of *Moſaic* antiquated obſervances.

4. 'Tis a Kingdom with reſpect to which they are ſaid to *ſerve God acceptably, with reverence and godly fear*, v. 28. Gr. λατρεύωμεν ——which though in the general it denotes to ſerve in any kind of work or ſervice; yet its ſpecial ſignification, as uſed by the *Seventy* in the Old Teſtament, and Chriſt and his Apoſtles in the New, is, to worſhip God in wayes of his own inſtitution, and appointment.

II. In what ſenſe it's affirm'd concerning this Kingdom, and the things appertaining to it, that it cannot be ſhaken, moved? That thoſe things which cannot be ſhaken may remain. The words are variouſly rendred; That thoſe things may remain which are immovable, *V. L.* Which are not to be moved, *Ar.* Which are not to be ſhaken, *Æth.* Which are void of motion, *Syr.* The words are ἵνα μείνῃ τὰ μὴ σαλευόμενα. The word Σαλεύομαι, ſignifies to be moved, or ſhaken, as with Winds or Tempeſts; as the ſhip in the Sea with ſtorms.—— The *Seventy* uſe it when the earth is ſaid to be moved, 2 *King.* 22. 16. And the Pillars of it ſhaken, *Job.* 9. 6. to be by force removed out of its place, 1 *Chron.* 16. 30. *Job* 41. 15. *Job* 9. 28. with reſpect to which the Goſpel-Miniſtration, with the Ordinances of it, are ſaid to be μὴ σαλευόμενα, Immovables, things that cannot (are not to) be removed taken down: Storms and Tempeſts it meets with, but it abides firm and immovable under all.

A Kingdom which cannot be moved; which is alſo diverſly rendred, an immovable Kingdom, *V. L.* A Kingdom which is not ſhaken, *Ar.* Which cannot be ſhaken, *Æth.* The word is ἀσάλευτον; immoveable, unſhaken, firm, ſtable, that bears

bears up againſt winds and tydes. The moſt rough winds, impetuous ſtorms, waves, cannot ſhake, ſink it.

The meaning is, the *Moſaic* Miniſtration, the *Judaic* Church-State, was liable to ſhakings; 'twas at laſt ſo to be ſhaken, as to be utterly removed, taken out of the way; but this Kingdom, the œconomy of the Goſpel, the Goſpel-Church-State is not ſuch. 'Tis true, it ſhall at laſt period, but not by any ſhakings that ſhall diſſolve it, as the former to make way for a new, and better Miniſtration: It ſhall continue immoveable till it run into, and be ſwallowed up in the Glorious Viſible Kingdom of the Meſſiah, or New-*Jeruſalem*-State.

Fifthly, *The Church-State* is called, *the Miniſtration of the Spirit*, ἡ διακονία τοῦ πνεύματος, *That Miniſtration of the Spirit*, 2 *Cor.* 3. 7, 8.

That by the Miniſtration of the Spirit, we are to underſtand the whole Goſpel-œconomy, or Miniſtration, the Doctrine, Worſhip, Inſtitutions thereof, is evident,

1. From its Antitheſis unto the Miniſtration of the Letter, or legal *Moſaic* obſervances, call'd the Miniſtration of Death, and Condemnation, *v.* 6, 7, 9. which the Apoſtle tells us was done away; now 'twas that whole Miniſtration, as made up of Inſtitutions, Ordinances peculiar to it, that was done away.

2. 'Twas ſuch a Miniſtration as the Apoſtles were Miniſters of, *v.* 6. *i. e.* which they Preach'd, declared from Jeſus Chriſt, according to his charge to them, *Matth.* 28. 20. and were miniſtring to him, and the Saints in. 'Twas not the Doctrine of the Goſpel, inward purity, practick Godlineſs only, that they declared as the mind of Chriſt; but the Worſhip thereof, inſtitutions of his appointment thereunto appertaining. No ſooner were Perſons converted to the Faith of Chriſt, but they were gathered by the Apoſtles into a Church-ſtate; *Acts* 2. 41, 42, 46. and 9. 31. and 11. 22, 26. and 14. 23, 27. and 15. 41. and 16. 5. and 20. 28. This is too evident to be denied.

3. 'Twas ſuch a Miniſtration, *Wherein as in a Glaſs with open face* (compared to thoſe vail'd, dark ſights they had in their Paſſover, Sacrifices, &c. under the *Moſaic* Miniſtration) *they* be-

beheld the Glory of the Lord, and were changed into the ſame Image from Glory to Glory, even as by the Spirit of the Lord, v. 18. The firſt Primitive believers, 'twill not be denied, attended upon the Lord in Goſpel-Inſtitutions. 'Tis evident they did ſo from the Scriptures but now quoted. In their ſo doing they beheld the glory of the Lord, had choice diſcoveries, diſplayes of it; grew up into a Conformity unto him in their conſcientious waiting on him herein. And whatever any ſay, thouſands of believers at this day, that are found waiting upon the Lord in his own inſtitutions, ſuch as the Church-Fellowſhip, Breaking Bread, Prayer, *&c.* meet with preſence, ſights of Glory, Divine Transformations, renewals in the Spirit of their minds. When any are found in inſtitutions ſhaken in their minds, touching them as the inſtitutions of Chriſt, that by virtue of His Soveraign Authority, Command, they ought to attend to, 'tis no wonder if they ſee not his Glory, know nothing of his transforming power through them. They come not in faith, ſanctify not his name in what they do; therefore meet not with his bleſſing.

Queſt. The Queſtion is upon what accounts this Miniſtration is called, *The Miniſtration of the Spirit?*

Anſw. 'Tis ſo called with reſpect

1. To it's Super-eminent, Super-excelling Glory: For Excellency, Glory, far ſuperiour unto any Miniſtration that went before it. What compare is there, betwixt Spirit, and Letter; that which hath life in it, and that which hath none?

2. To the Communication of the Spirit through it, by it. *Gal.* 3. 2. *Received ye the Spirit by the Works of the Law, or by the hearing of Faith?*

3. To its being given forth by Chriſt through the Holy Spirit, *Acts* 1. 2. The Lord Jeſus being conſtituted by the Father, Mediator of the New-Covenant, Prince, Ruler, Prieſt, Prophet to the Church; was to reveal the whole of his mind, and Will, to them as ſuch: For his inablement whereunto the Father pours out of the Spirit without meaſure upon him; through this Spirit he gave Commandments to his Apoſtles relating to Goſpel-Worſhip, with a charge to them to Communicate them to others. *Matth.* 28. ult. Which alſo they did.

4. To

4. To that Glorious effuſion of the Spirit in the day of *Pentecoſt*, *Act.* 2. at the beginning, or firſt Publick ſetting up of this Miniſtration.

5. To evince that 'tis the higheſt, laſt Miniſtration of inſtitutions, or viſible Ordinances, that Saints are to expect: that when its taken down, there ſhall be no more (nor indeed will there be need of any;) what Miniſtration can be ſuppoſed to be higher than the Miniſtration of the Spirit? What can ſuperſede it? Yea, the Apoſtle fairly intimates that it ſhall ſo remain, not to paſs away as the Miniſtration of the ter, or Law that went before it, 2 *Cor.* 3. 7. which was to be done away. For if that which is done away was Glorious, much more that which **Remaineth** is Glorious. And 'tis not to be paſſed by in ſilence, that the Apoſtle makes part of the excelling Glory (above that of the Law) of the Goſpel-Miniſtration to conſiſt in the duration of it. If that which is done away, was glorious; much more that which remaineth, τὸ μένον, that fixed, abiding, unalterable Miniſtration.

6. The managery of all the Worſhip, Ordinances, appertaining to this Miniſtration, is to be in the Spirit. Without whom all that's done, is not, will never be acceptable to God.

7. The means of its ſupport, upholdment, continuance, progreſs, is the ſame Spirit, 2 *Cor.* 10. 4. *The Weapons of our warfare are not Carnal, but Mighty through God*——. Antichriſt hath other wayes to ſupport, promote his filthy Worſhip, ſenſeleſs traditions, ridiculous ſopperies, *viz.* the arm of fleſh, Horrid, Bloody Plots, Conſpiracies, to maſſacre, deſtroy, cut off, ſuch as ſtand in the way of his devices: Priſons, Gibbets, Stakes, Flames to conſume, devour ſuch as refuſe to drink of the Cup of his Fornications; but, *Lex nova non ſe vindicat ultore gladio*, the Law of Chriſt knows no ſuch wayes, methods for its ſupport, increaſe. 'Tis the *Spirit*, Power of God by which it is (ever was) maintained: a neglect of whom; and turning aſide to the Power, Wiſdom of Man, warring after the fleſh, was the bane of Chriſtianity, and the firſt ſpring off the Antichriſtian apoſtacy.

Three things neceſſarily follow from hence.

1. That a ſlighting, undervaluing, withdrawing from Goſpel-Inſtitutions, is a ſlighting of the moſt glorious Miniſtration, that ever was ſet on foot in the World.

2. 'Tis a contempt, undervaluing of the Holy *Spirit* of the Lord; whoſe they are, and from whom they did proceed. Let perſons pretenſions be what they will, it cannot be otherwiſe. Goſpel-Inſtitutions are of, through the *Spirit*; to ſlight, theſe is to caſt contempt upon him from whom they are.

3. That the *Spirit* is obliged to ſupport, maintain them againſt all oppoſitions. He remains with his People for ever for that end, *John* 16. 13. *Howbeit when the Spirit of Truth is come, he ſhall guide you into all Truth.* v. 14. *He ſhall Glorify me, for he ſhall receive of mine, and ſhall ſhew it unto you.* And he hath actually done ſo hitherto, keeping alive a bleſſed witneſs, teſtimony to them, for them, in his called, choſen witneſſes more or leſs, in every day. Though ſometimes this their teſtimony hath coſt them dear; *viz.* loſs of Goods, Enjoyments, Friends, Liberty, Life it ſelf; yet they have Gloryed, Triumph'd under all through this *Spirit* of Glory, and of God that reſted upon them, and enabled them in this work. The very truth is, as the great controverſie of Chriſt, with the Nations of the *European* World, hath been upon the account of their Spiritual fornications, or falſe worſhip; ſo the great controverſy of Antichriſt againſt the Lord's Children, hath been, is, and will be, till he be deſtroy'd upon the account of their abiding by the inſtitutions of Chriſt, *Rev.* 12. 17, *The Dragon* (or Devil) *was wroth with the Woman,* (the Church) *and went to make War with the remnant of her ſeed, which keep the Commandments of God.*——Commandments! What Commandments? Such as relate to what is obvious to the eye of the Devils Inſtruments, *viz.* Goſpel-Inſtitutions (of which afterwards.)

Sixthly, *Goſpel-Churches* are ſaid to be the *Body of Chriſt*, *Rom.* 12. 4, 5. *But as we have many members in one body, and all members have not the ſame Office: So we being many are one body in Chriſt, and every one members of another.* 1 Cor. 12. 12. *For as the body is one, and hath many members, and all the members of that one body, being many, are one body, ſo alſo is Chriſt,* (Chriſt the

the head, and Saints the members make but one Chriſt Myſtick.) v. 27. *Now ye are the body of Chriſt, and members in Particular.* Eph. 4. 15, 16. *The Head Chriſt from whom the whole body fitly joyn'd together,——maketh increaſe of the body unto the edifying of it ſelf in Love.*

In which places the Church is called a Body, *the Body of Chriſt.* Two things are briefly to be enquired into;

1. What we are to underſtand by the Church?
2. Upon what account it's called the *Body of Chriſt?*

I. As touching the firſt, I ſhall not run over the various acceptions of the word Church in the Scripture, (I have done it elſewhere.) That in every one of the places inſtanc'd, in a particular inſtituted Church of Chriſt, is intended, is evident. For,

1. *Paul* directs his Epiſtles to them as ſuch. Thoſe whom he ſtiles the Church in the beginning of his Epiſtles, 1 *Cor.* 1. 2. or beloved of God, *call'd to be Saints, Rom.* 1. 7. (*i. e.* the particular *Church* at *Rome, Rom.* 16. 1, 21.) *Or the Saints which are at* Epheſus, *the Faithful in Chriſt Jeſus,* Eph. 1. 1. (*i. e.* that particular Church there, *Rev.* 2. 1.) He afterwards calls the *Body of Chriſt* in the places fore-quoted.

2. Such a Church is intended, amongſt which a Schiſm may be, 1 *Cor.* 12. 25. but Schiſm is entirely in one Church, among the members of one particular Society.

3. 'Tis ſuch a Church as hath Officers ſet, and placed among them, 1 *Cor.* 12. 28, 29. ſee *Act.* 18. 8, 9, 10. 1 *Cor.* 3. 21, 22. Theſe are placed of God in particular Churches, relate to them as ſuch, *Act.* 14. 23. and 15. 2, 4, 6, 22, 23. and 16. 4. and 20. 17. and 21. 18. *Tit.* 1. 5. *Jam.* 5. 14. *Act.* 20. 28.

II. Upon what account this Church is called the *Body of Chriſt,* muſt nextly be conſidered. 'Tis ſo called, becauſe,

1. Of the forming, faſhioning of Chriſt. Particular Churches (whatever is pretended) may not be modified, formed, faſhioned according to the wills, humors, or luſts of men; but according to the Type, or Pattern of them given forth by Jeſus. *He ſhall build the Temple of the Lord, Zach.* 6. 12.

2. Of their Union, with relation to the Lord Jeſus. The Union betwixt Head and Body, is a real, near Union; cannot be ſeparated, but by the Deſtruction of the whole.

3. Of Christ's Love to, care of, defence over it. The Head is careful of the Body——Nor can it be supposed without the highest advance against the Faithfulness, Wisdom, Love of the Lord Jesus, that he should not be so to his Church.

Three things necessarily follow from hence;

1. That Christ is obliged to preserve his Gospel-Church-state, in some particular Churches who may glorifie him, in their professed subjection thereto. They are his Body: now every one will nourish, cherish, his own Body.

2. That therefore this Church-state, in some particular Churches, is preserved by Jesus Christ. If it be not, he's unfaithful, fills not up that relation he stands in to his Body, the Church. Besides, if he preserve it not, 'tis either for want of Love, or Power so to do. The first cannot be asserted; for no man yet hated his own flesh, but loves, nourisheth, cherishes it; nor the second; for all power in Heaven and Earth is given to Him.

3. If the Church-state be not continued; then Christ hath now no body, is a head without a body. For they are *Saints*, as walking in such a state, *viz.* the Order and fellowship of the Gospel, that are so called, as I have proved.

Seventhly, *Gospel-Churches* are stiled *The Temple, Tabernacle, House, Building of the Lord.* 1 Cor. 3. 16. *Know ye not, that ye are the Temple of the Living God.* 2 Cor. 6. 16. *Ye are the Temple of the Living God.* Rev. 13. 6. *And he opened his mouth in Blasphemies against God, to Blaspheme his Name, and his Tabernacle.* Prov. 9. 1. *Wisdom hath builded her House.* (*i. e.* Christ hath done so, Builded, Planted, his Churches) *She hath hewen out her seven Pillars.* Christ's House (or Churches) is said to be built upon seven Pillars, to point out its sure, and stable Foundation. *Heb.* 3. 6. *Whose House are we.* 1 Cor. 3. 9. *Ye are God's Building.* 1 Pet. 2. 5. *Ye also as lively Stones are built up a Spiritual House.* Saints are the House, building of Christ saith a reverend, and learned Author, upon a treble account;

1. Of their peusons. In them he dwells really by his *Spirit*, *Eph.* 2. 20, 21, 22. 2 *Cor.* 3. 16. and 6. 19. *John* 14. 17.

2. Of their being compact together in Church-Order, according to his institution, whereby they are built up, cemented, united,

united, and become an Houſe, like the Tabernacle, or Temple of God, *Eph.* 4. 16. *Col.* 2. 19.

3. Of their Joynt-Worſhip performed in that order; wherein, and whereby he alſo dwells among them, or is preſent with them unto the Conſummation of all things, *Rev.* 21. 3. *Mat.* 28. 20.

This muſt be a little further conſidered.

Saints Congregated together in the Fellowſhip of the Goſpel, are his *Temple*, *Tabernacle*, *Houſe*, *Building*, (in a ſcattered divided ſtate, they cannot ſtrictly be ſo call'd) and ſo denominated in Scripture, with reſpect to the Tabernacle, Temple of Old, that were the Lords Building, *viz.* Built by his Command, expreſs direction in every part of them. Theſe were Types of Goſpel-Churches.

Now inſomuch as the Temple of Old was the moſt conſiderable type hereof; Let's a little conſider upon what accounts Goſpel-Churches are ſo call'd, with reſpect to the Building.

They are ſo upon various accounts.

1. The Temple of Old was built of precious, hewen-ſtone, ready prepared for the building, 1 *King* 5. 17, 18. and 6. 7. Goſpel-Churches are made up of Living-ſtones, formed, prepared, as fit materials for this Royal Building, 1 *Pet.* 2. 4, 5.

2. That was built by *Solomon*, an Eminent Type of Chriſt. Theſe by Chriſt himſelf, *Zach.* 6. 12. (of which afterward.)

3. That was renowned for its Magnificence, Excellency, and Glory: Theſe however debaſed, reproached, by one, and another, ſhall be ſo, *Iſa.* 60. 13.

4. That had in it, the Ark, the Mercy-Seat——all Types of Chriſt, and the ſpecial preſence of *Jehovah*. Theſe have moſt eminently the preſence of the Lord with them, *Mat.* 18. 20. 2 *Cor.* 6. 16. *Rev.* 1. 13, 20. and 2. 1.

5. Nothing unclean might come into the Temple: nor any impure, unholy perſons, into the Churches of Chriſt. If any ſuch privily creep in, when diſcover'd, they are to be ejected, caſt out.

6. There

6. There was the בת קול, *The Daughter of the Voice*, the Anſwer of God; who ſpake unto the people from the Oracle. The ſecret voice, and teachings of God is amongſt theſe, *Iſa.* 8. 16. The Vial-Angels have light into their work in the Temple (or Goſpel-Churches); for out of it they come, when they addreſs themſelves to it, *Rev.* 15. 5, 6.

7. *In the Temple every one ſpake of his Glory*, *Pſal.* 29. 9. in and amongſt theſe is he praiſed, *Eph.* 3. 21.

8. All the ſolemn Worſhip of God was of old affixt to the Temple: 'Tis now to Goſpel-Churches.

9. His ſpecial care, protection, was over his Temple to preſerve, defend it. So 'tis over his Churches. Hence is their continuance, notwithſtanding the furious, various advances of Men and Devils againſt them.

10. He ſeverely puniſh'd the violaters, deſtroyers of his Temple, *Jer.* 50. 28. and 51. 11. He hath done, will do ſo, with reſpect to ſuch as attempt the ruine, deſtruction of theſe.

Five things evidently follow from what we have been diſcourſing touching this matter.

1. That Goſpel-Churches being God's Temple, *&c.* He is obliged to ſupport, defend, uphold his own Building, Houſe, Temple.

2. That if there be no Churches at this day, he hath no Temple, nor ſolemn viſible Worſhip.

3. That none have Power over theſe Churches, to plant, pull down; nor have they, or ſhall they, have permiſſion ſo to ſcatter, deſtroy them; that the Church-ſtate ſhould not ſomewhere, or other, be kept up in the World.

4. That Goſpel-Churches are Honourable, Glorious. They are God's Temple, Houſe, Building.——

5. That thoſe who reproach, revile them; Blaſpheme God, his Temple, Tabernacle, and them; that dwell in Heaven, *Rev.* 13. 6.

Object. But though the Tabernacle, Temple, were God's Building; yet both the one, and the other, were taken down, aboliſhed.

Anſw.

Anſw. True! And ſo ſhall the preſent Church-State be diſſolved at laſt. But,

1. Neither the one, nor the other, were taken down, but by God's own Authority and Appointment: and that too (at laſt) to make way for a more glorious State.

2. The Worſhippers in that Tabernacle, Temple, never deſerted it, till God drove them out of it. They offer'd not violence to it themſeves: attempted not with their own hands, to conſume, deſtroy it. 'Tis true, as to the laſt Temple, *Joſephus* tells us, that the *Jews* themſelves ſet fire on't; but theſe were not the Worſhippers in it, but a company of apoſtate, deboyſt miſcreants, that cared neither for God, Temple, or Worſhip.

CHAP. II.

The continuance of Goſpel-Churches farther evinced from the Titles given to Jeſus Chriſt, *with reſpect to ſuch Churches.* Chriſt *the Builder of them,* Zach. 6. 12. Heb. 3. 3, 4. *explained. What* Chriſt *did, doth as the Builder of theſe Churches.* Chriſt *the Foundation, Head, Lord of Goſpel-Churches. In what ſenſe He is ſo. The Husband, Bridegroom of them. Upon what accounts he is ſo called. Objections Anſwered.*

HAving in the former Chapter evinced the continuance of Goſpel-Churches, from the Titles given by the Spirit of the Lord to the Goſpel-Church-State, and thoſe who Worſhip him therein: We purpoſe in this Chapter, further to evince the truth thereof, From,

Demonſtration. II.

The Titles, Appellations, given to Jeſus Chriſt, with reſpect to ſuch Churches; each of which is an unſhaken baſis upon which their continuation is founded. We think it neceſſary to premiſe, that 'tis not our intendment to diſcourſe of all the Titles

Titles given to Chriſt in the Scripture; but only of ſuch as give countenance, aſſiſtance, ſtrength, to the matter of our preſent enquiry; and of theſe only ſo far as is neceſſary thereunto.

I. Then, the Lord Jeſus Chriſt is ſtyled in Scripture, the *Builder* of theſe Churches, Zach. 6. 12. *He ſhall build the Tem of the Lord.* So, the Vulgar Latine. *The Houſe of the Lord*, Seventy, Ar. *The Temple of the Lord*, Syr. The *Chaldee* reads the whole verſe thus, *Behold the Man, his Name is Chriſt, who is to be revealed, and magnified, and about to build the Temple of the Lord. For he ſhall Build the Temple of the Lord, and he ſhall bear the Glory.* The Hebrew is הִנֵּה אִישׁ צֶמַח *Behold the famous* (Noble) *Man the Branch.* 'Tis evidently-ſpoken of Chriſt, who is frequently called *Tſemach, the Branch.* Iſa. 4. 2. Jer. 23. 5. & 33. 15. Zach. 3. 8. Of whom *Joſhua* was a Type. הוּא יִבְנֶה אֶת־הֵיכַל יְהוָה, *He himſelf ſhall build that Temple of* Jehovah; *viz.* that Temple which was to be erected upon his coming into the world; whereof the Temple that *Joſhua*, and *Zerubbabel*, were in building was a Type, *viz.* Goſpel-Churches. Theſe Chriſt is ſaid to Build, becauſe he gave forth Directions, Laws, to his Apoſtles for their Erection, Eſtabliſhment. *Heb.* 3. 3, 4. *Inaſmuch as he who hath builded the Houſe, hath more honour than the Houſe: For every Houſe is builded by ſome Man: But he that built all things, is GOD.* (Τὰ πάντα is put for, τοῦτα πάντα, all theſe things, the the Church, Perſons, Ordinances pertaining thereunto.) The deſign of the Apoſtle is to evince Chriſt's preheminence above *Moſes:* 'Tis true, *Moſes* was an honourable Perſon; he received teſtimony from God, that he was faithful in his Houſe; but he was but a ſervant in it, a part of it; Chriſt is the Builder of the Houſe, or Church; (For that by Houſe we are to underſtand the Church, or Churches, with all the Ordinances of Worſhip in it, was before proved) Mat. 16. 18. *Upon this Rock I will build my Church.*

Three things Chriſt did, doth, as the Builder of this Houſe.

1. Gives forth the idea, and plat-form of it, in its Laws, Ordinances, and Inſtitutions.

2. Provides materials: by his Spirit in the Miniſtration of the

the Goſpel, quickning, ſanctifying, making lovely, excellent, glorious, dead, polluted, vile, baſe ſinners.

3. Cloſely conjoyning, compacting theſe materials, that they may grow up together a ſpiritual Houſe, an habitation of God through the Spirit. To this he uſes not outward Compulſion, Force, Violence; but ſweetly allures, inclines their hearts by the power of his Spirit, making them willing viſibly to give up themſelves to the Lord, and one another, by the Will of God. And in this work the Lord Jeſus met, meets with the greateſt oppoſition imaginable: All the Power, Wiſdom of Satan, the greateſt, wiſeſt of the World, appearing againſt it: Sin, Corruption, in the hearts of thoſe that are to be prepared for materials for it, advancing alſo againſt it: but Chriſt being inveſted with infinite Power, carries the work through the difficulties, and makes the greateſt Mountain become a Plain before him; and having erected, ſet it up, comes and takes up his dwelling, makes his abode in it, as was before proved.

Four things neceſſarily follow from hence.

1. That there is really a Glory in the Churches of Chriſt. 'Tis true, they have been (are, as to outward view) as the Tents of *Kedar*, Poor, Mean, Contemptible; ſo are all the Ordinances, Inſtitutions appertaining to them. The materials of which they are conſtituted for the moſt part, are viſibly baſe and contemptible, the poor of the World——But Chriſt is the builder of them (a greater than *Solomon*) and he builds them for himſelf, an Ivory Palace for the great King: and therefore they muſt needs be amiable, lovely, glorious, comely as the curtaines of *Solomon*.

2. That none can approach, advance themſelves againſt them without pouring out contempt upon, advancing themſelves againſt Jeſus Chriſt.

3. That he is obliged to protect, defend them againſt all oppoſitions whatſoever. He hath done, will do ſo.

4. That none hath power to pluck them down; nor can they be diſſolv'd but by his Authority. For any to go about to do ſo, is to aſſume a Power to themſelves co-equal, nay, ſuperior to Chriſt who built them.

II. As Christ is call'd the *Builder* of these Churches; so he is said to be the Foundation of them. They are built upon him as their noble, glorious Foundation, 1 Cor. 3. 9, 10, 12. *Ye are Gods Building; according to the Grace of God which is given to me, as a wise Master-Builder I have laid the Foundation—— other Foundation can no man lay, than that is laid, which is Jesus Christ*, Ephes. 2. 19, 20, 22. 1 Pet. 2. 4, 5.

Three things necessarily flow from hence;

1. That *Gospel-Churches* are not built upon the Old Covenant, (as some talk) except we will suppose Christ to be a part of that Covenant: wherein yet there's not the least notice of him to be found.

2. That they are a firm, unshaken building. Christ himself being their Foundation, they must be so.

3. That none can dissolve them, put a period to them, but he who is their Substratum, Foundation; who as such supports, upholds them, and is obliged so to do.

III. He is also styled their *Head, Lord*, Ephes. 4. 15. *May grow up into him in all things who is the Head, even Christ; from whom the whole body fitly joyn'd together*——Col. 1. 18. *He is the Head of the Body the Church.* & 2. 19. *And not holding the Head from which all the Body*——Two things must be considered;

1. Upon what accounts Christ is said to be the Head of the Church.

2. What influence this Headship of Christ hath into the confirmation of the truth pleaded for. As touching the first, 'tis confes'd, that he is not a natural head of the body, the Church. The Expression is Metaphorical. Seven things are pointed forth by it.

1. His Preference, Dignity, Excellency, above them all.

2. His Comliness, Beauty. The truth is, all the comliness of the Body (the Church) is Christ. 'Tis eminently, superlatively in Him; it flows from him.

3. He is the seat of all that Life, Spirits, the Church is made partakers of. All's in him in fulness.

4. His Sympathy with them in all their sorrows, distresses, sufferings.

5. Their

5. Their guidance, direction from Him. He is their *dux viæ*, glorious conduct, leader in the way they ſhould go.

6. His Dominion, Ruledom, Authority over them.

7. Their Protection, Safety in, and under Him.

As touching the ſecond particular.

Secondly, *The continuance, abiding of Goſpel-Churches*, is a neceſſary conſequence from hence: For Chriſt being their *Head*,

1. Want's not love, affection to them, to ſupport, uphold them. Nor,

2. Doth he want power ſo to do. All power is given to him in Heaven and in Earth. He is for that end conſtituted *Head over all things to the Church.* Eph. 1. 21, 22. that he might be able to defend, preſerve it.

3. He is an everlaſting Head; therefore as ſuch, muſt have a body to rule, govern, by thoſe Laws, Inſtitutions, he hath given forth, for their Ruledom wherein they are to teſtify their ſubjection to him. Not to do ſo, is to caſt off his Regiment, deny his Soveraignty, Authority. Nay,

4. As ſuch (being put into Office, deputed, appointed by the Father, as Head, Lord, King over them, *Pſal.* 2. 6.) he is obliged to protect, defend, preſerve them. For him not to do ſo, were a breach of that truſt, charge repoſed in him, given to him by the Father.

IV. Chriſt is the *Husband*, *Bridegroom* of theſe Churches, 2 Cor. 11. 2. *For I have eſpouſed you* (the Church of God, which is at *Corinth*, chap. 1. 1.) *to one Husband* (viz. the Lord Jeſus) *that I may preſent you as a chaſt Virgin to Chriſt.* Mat. 25. 1, 5, 6. *Then ſhall the Kingdom of Heaven*, (or Goſpel-Church-ſtate) *be likened unto ten Virgins, which——went forth to meet the Bridegroom. While the Bridegroom tarried——Behold the Bridegroom cometh.* And theſe Churches are call'd the *Bride*, the *Lambs Wife*, Rev. 19. 7. 21. 9. 22. 17.

Upon what account the Lord Jeſus is ſaid to be the *Husband* of the Church, and She his *Bride*, Wife, muſt be conſidered.

He is ſo call'd upon the account.

1. Of his entire, cordial love, and affection to her. He dearly, above all, loves his Churches. *Pſal.* 87. 2. *The Lord loveth the Gates of Sion* (Saints gathered together in Goſpel-Fellowſhip, ſolemnly worſhipping him in a community) *more than all the Dwellings of Jacob.* He therefore calls them his *Love*, his *Dove*, his *Undefiled*, *Cant.* 5. 2. expreſſions demonſtrative of his kindneſs to them. They alſo are full of love, endearment to him, *Cant.* 1. 7. 1 *Pet.* 1. 8. The truth whereof they evidence by keeping his Commandments, *John* 14. 21, 23, 24. *viz.* thoſe Commandments he by the Spirit gave forth to them, relating to the inſtitutions, worſhip of the Goſpel, *Acts* 1. 2.

2. His giving himſelf to them, taking them for his own, above all the People in the World. God is ſaid upon this foot of account, to be the *God of Iſrael*, *Exod.* 5. 1. & 32. 27. *Num.* 16. 9. *Joſ.* 8. 30. 13. 33. &c. They his portion, peculiar treaſure, *Deut.* 32. 9. *Exod.* 19. 5. *Pſal.* 135. 4. To be married to them, *Jer.* 3. 14. Chriſt is ſaid to have them, *Joh.* 3. 29. *He that hath the Bride, is the Bridegroom.* They give themſelves to him, ſolemnly own, avouch him to be their Husband in their viſible ſubjection to his appointments. Nor do, or can any be ſaid ſo to own him, but with reſpect to ſuch a ſubjection, 2 Cor. 8. 5. *They firſt gave their own ſelves to the Lord, and unto us by the will of God.* They are Chriſt's, 1 Cor. 3. 23. *All are yours, and ye are Chriſts.* Departure from, forſaking his inſtitutions, is therefore called, adultery, fornication, whoredom, *Jer.* 3. 8. *Ezek.* 23. 37. *Rev.* 2. 22. *Ezek.* 16. 26, 29. *Rev.* 9. 21. & 17. 2, 4. & 18. 3, 9. & 19. 2. *Ezek.* 16. 17. *Hoſ.* 1. 2. *Jer.* 3. 2. And the falſe Church is call'd, *the Whore*, *Rev.* 17. 1, 15, 16. & 19. 2. becauſe hereby they are unfaithful to Chriſt in this marriage-relation, whereinto he hath taken them.

3. His care, watchfull eye over them. He watcheth over them for good: keeps them day, and night; with much more that might be added touching this matter.

Now, can it be Imagined, that the Lord Jeſus, who hath taken a people unto himſelf in ſuch a relation, loves them with ſuch a dear, intenſe love; gives himſelf to them, is obliged by Virtue

Virtue of that relation, that he hath taken them unto himſelf into, to care for, watch over them, ſhould when in ſome ſingleneſs of ſpirit they are teſtifying their love to him (though with many infirmities, weakneſſes) in ſubjecting to his appointments; ſo holding faſt his name, and bearing a teſtimony to him in the World; I ſay, can it be imagined, that he ſhould at once reject, caſt them off, unchurch them? *credat Apella*! Is this the manner of Husbands (poor mortals, of weak love, finite bowels) to thoſe, whom they take as Brides to themſelves? Hath not this Lord ſaid, that *'Tis not lawful for a man to put away his Wife, but in caſe of Fornication*, Mat. 5. 32. and ſhall it be ſuppoſed that he who is infinite in bowels, choiceſt love, will reject his, when they are not to be charged with ſuch wickedneſs. God once took *Iſrael* for a People unto himſelf; and though actually guilty of ſpiritual adultery, worſhipping in a way that never entred into his heart to preſcribe, ſerving Idols, offering their Children to *Moloch*, perſecuting alſo the Servants of the Lord, that labour'd to recall them to primitive inſtitutions; yet how long did he bear with them? He woe's them after they had committed whoredom with many lovers, to return again to him; with promiſes of pardon, reception, new embraces, as if they had never ſo offended him, *Jer.* 3. 1, 12, 22. & 4. 1. And when he hath thoughts of giving them up, with what ſeeming regret is it, *Hoſ.* 11. 8. Nor did he totally do ſo, till he had ſent his Son, whom they by wicked hands took, caſt out, ſlew, *Mat.* 21. 37, 38, 39, 40, 41, 42, 43, 45. And are the bowels of the Lord dried up? Hath he forgotten to be gracious? Is not his Covenant-Relation with his People in a Goſpel-Day, as ſtrong, efficacious, as in the times of the Law? Beſides, hath he any where in all the Scriptures given us the leaſt *Iota*, or ſyllable, upon which we may conclude, That this his relation, with at leaſt ſome particular Churches, ſhould ceaſe, or expire? *En tabulas*! let the Scriptures, Prophecies thereof be conſulted.

Object. God took *Iſrael* into ſuch a relation to himſelf. Call's himſelf their Husband, *Jer.* 31. 32. ſaith he is married to them, *Jer.* 3. 14. Yet afterwards rejects them.

Anſw.

Anſw. 1. This Objection is in part obviated already, and enough ſaid to an intelligent Reader.

2. Let it be granted that God calls himſelf their Husband, *Jer.* 31. 32. Though a better Tranſlator renders the words otherwiſe then we read them, viz. *Paul*, Heb. 8. 9. *Becauſe they continued not in my Covenant, and I regarded them not, ſaith the Lord:* That which we tranſlate, *although I was an Husband to them*; the Apoſtle renders, *and I regarded them not.* And the learned *Pocock* in his Miſcellanies, *Cap.* 1. *p.* 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. at large demonſtrates that the word בעלתי, *Baalti*, (which we read, *I was an Husband*) ſignifies, not to regard, to neglect, refuſe, deſpiſe; ſo alſo the *Greek*, and *Syriac* render it. But I ſay, let it be granted, as indeed the Lord doth own himſelf to be the *Husband*, to be *Married* to them, though in the place inſtanc'd in, he doth not do ſo: Let a few things further be conſidered, and the impertinency of what is objected, with reſpect to that we are pleading for, will ſoon appear. For,

1. He himſelf by ſignal providences breaking to pieces, deſtroying their Church-ſtate, and that Temple to which their ſolemn Worſhip, as a Church was affix'd, apotomized, cut them off: no ſuch act of God with reſpect to his Goſpel-Churches can be inſtanc'd in.

2. He bare long with them, before he caſt them off; and actually continued with them in that relation for about two thouſand years. Nor,

3. Did he reject them, till they had for many years rejected Him, deſpiſed his Inſtitutions, Ordinances: committed *adultery with many lovers*, *Jer.* 3. 1. In that matter did worſe *than the Nations round about them*, *Ezek.* 5. 6, 7. If this can be charged upon any of the Churches, let them plead their own cauſe; I'll be no advocate for them; nor is it neceſſary, with reſpect to our preſent controverſy, ſince there are Churches to whom nothing like it can be imputed. Though this I muſt ſay, I know none of the Churches of Chriſt at this day but are pure, and unchargeable as to any ſuch guilt.

Oject. 2. The Church of *Rome* was a true Church, had Chriſt for her *Husband*, *Bridegroom.* Is it thus with her now?

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Is not her Church-ſtate perioded? Is ſhe not the apoſtatick Synagogue? No Bride of Chriſt, but the Whore, the Mother of Harlots, and abominations of the Earth!

Anſw. 1. God forbid that I ſhould plead for that filthy Strumpet, Synagogue of Satan, the generation of God's curſe, againſt whom he hath indignation for ever.

2. The Church of *Rome* (ſo call'd) that now is, is in nothing like the Church of *Rome* that then was, as to its Conſtitution, Matter, Form, Worſhip, Ordinances. That was a particular Church of Chriſt; this (pretends to be) Catholick, Univerſal. That was conſtituted according to the Mind of Chriſt; its matter, viſible Saints; its form, their free, ſpontaneous giving up themſelves to the Lord, and to one another, according to the Will of God: This conſtituted by the cunning, ſubtilty, lying Miracles of the man of Sin; by the Luſts, Laws, Compulſions of an arm of Fleſh. Its Worſhip, Ordinances had for their *Subſtratum* the Law, Commandment, Authority of Jeſus Chriſt: the Worſhip of *Rome* is bottom'd upon the Authority, Canons, Laws, Traditions of *Popes*, ſinful men, falſe pretences to the perſonal appearance of Chriſt, the Virgin *Mary*, &c. to them; giving them in charge to practiſe this, and that, as his Worſhip, Appointment, not found in the Scriptures, contrary to them. So that the Church of *Rome* (ſo call'd) that now is, was never a Church of Chriſt, but a Synagogue of Satan, ſet up in oppoſition to his True Churches.

3. Had it been never ſo much a True Church of Chriſt; it hath actually diſ-church'd it ſelf, by its horrid Idolatry worſe than the Heathen Worſhiping Idols of Gold, Silver, Wood, Stone, with the ſame Worſhip, that is due to them, whom they ſet theſe up to repreſent; ſo as that their Worſhip (as *Bellarmin* tells us) is terminated in theſe; which ſcarce ever entred into the heart of an ingenuous Heathen to affirm; upon the account whereof they are call'd Gentiles, *Rev.* 11. 2. Her perſecution alſo, bloody cruelty againſt Chriſt in his members, ſufficiently beſpeaks her to be deſerted, rejected by the Lord, actuated by another Spirit, than the Spirit of the Goſpel, which is pure, peaceable, gentle, meek: ſo far.

far from having any reſemblance of the Churches of Chriſt, that it's the very ſhambles of Satan, by whom as his butcherly, bloody inſtruments, they have deſtroyed, poured forth the blood of millions of the meek, innocent Lambs of the Lord Jeſus.

4. Let the argument be conſidered; There was a Goſpel-Church of Chriſt at *Rome*; the members of it fell aſleep in Jeſus, having ſerved the Lord in their generation: by the ſubtilty of Satan, and the man of Sin upon that ſpot ſprings up a ſort of Profeſſors, bearing the name of Chriſt, calling themſelves a Church; that (at laſt, at leaſt) have nothing to be found upon them, like unto what they pretend to be; therefore there's a period put to the Church-ſtate, to all Churches, Chriſt's relation to them as the Builder, Foundation, Head, Husband notwithſtanding. And why ſo I pray? May not there be true Churches of Chriſt, and he ſtand thus related to them, and as their *Builder*, *&c.* ſupport, uphold, preſerve his Church-ſtate amongſt them; though that, and many other Churches prevaricate, depart from him? That he hath actually done ſo from the time of his firſt planting Churches to this day, we ſhall (if the Lord will) in the enſuing diſcourſe demonſtrate. In a word, let it be proved againſt the preſent Churches, That they have unchurch'd themſelves by Idolatry, bloody cruelty againſt the Saints——as this pretended Church of *Rome* hath done, or this objection muſt be acknowledged to be of no weight.

To ſhut up all we have to ſay upon this argument; Chriſt is the Builder, Foundation, Head, Lord, Husband of particular Churches, and ſo call'd with reſpect unto a ſpecial relation to them as ſuch, as hath been proved; either then there muſt be ſuch Churches, or this relation is at an end. And thus far touching the ſecond argument.

CHAP.

CHAP. III.

The continuation of Gospel-Churches further demonstrated. The Scripture, the sole Directory both with respect to Doctrine and Worship. Whatsoever Christ hath instituted, given in charge therein, 'tis the duty of Saints in every day to be found in the practice of. Christ of old propheſied of, as the great Prophet whom God would raise up to instruct his People, whom they were bound to attend. Deut. 18. 18, 19. *explained. Christ's instructions contain'd in the Scriptures. No other way or means, intimated by God the Father, or Christ, for the indoctrination of the Saints as to Doctrine, or Worship, besides the Scriptures. Of Popish Traditions, Visions. The Personal appearance of the Virgin* Mary, *of Christ to them. These the Foundation of their festivals, religious orders. God sends us to the Scripture for Direction in Faith and Worship: hath under each Ministration commanded his People to observe whatever he hath appointed therein without Addition, or Substraction. It's sufficient to instruct and guide us.* 2 Pet. 1. 19. *Explained. Objections Answer'd. Of pretensions to Christ's personal appearance: That there hath been no personal appearance of Christ, on the Earth, to any since his Ascension, proved. Of the appearance of Christ to* Stephen, Paul, John: *That he convers'd not with them on Earth, proved.*

Demonstration. III.

THat the Scripture is our sole Directory, both with respect to Doctrine, and Worship: that 'tis the duty of the Saints in every generation to attend to the Laws, Commandments, Rules of our Lord laid down therein; that none have power to supersede any Law, Commandment of Christ, hath hitherto been generally own'd as a truth amongst all the reformed Churches. 'Tis true, some amongst the Papal-Synagogue have blasphemously asserted, That the Pope, that man of Sin, and Son of Perdition, hath authority to dispense with the commands of Christ;

and he, and ſome Combinations of Men (call'd Councils) amongſt them, have actually ſo done in many caſes. But as was ſaid amongſt thoſe, that ſeparate from that Synagogue of Satan, none have as yet doctrinally declar'd the lawfulneſs thereof. What is of that nature practically done by any of them, is not to our preſent purpoſe to enquire. This then might (one would think) be taken for granted; whatever Chriſt hath inſtituted, charged, commanded upon his People in the New-Teſtament, is the duty of the Saints in every day to be found in the practice of. Yet inſomuch as the moſt plain, indiſputable principles, commonly received maxims, are by one, or other, in this day queſtioned and oppoſed; it may not perhaps be altogether uſeleſs, briefly to diſcover the baſis upon which this Principle is built.

1. Then, 'twas long before the exhibition of the Lord Jeſus propheſied, That God the Father would raiſe up a Prophet to his Church like unto *Moſes*, to whom it was their duty to attend in all things, ſhould be declared, taught them by him: under the moſt ſevere penalty was this charg'd upon them, *Deut.* 18. 18, 19. *I will raiſe them up a Prophet from among their Brethren, like unto thee; and will put my word in his mouth, and he ſhall ſpeak unto them all that I ſhall command him. And it ſhall come to paſs, that whoſoever will not hearken unto my words, which he ſhall ſpeak in my name, I will require it of him.* The *Seventy* render it, *I will take vengance on him:* And the *Hebrew* Doctors ſo explain the words, *He that tranſgreſſeth againſt his words is guilty of death by the hand of God*, as it is written, Deut. 18. *I will require it of him*; Maimon. in Jeſud. Hatorath, *C.* 9. §. 2. And the word *require*, often ſignifies to require by puniſhment, *Gen.* 9. 5. 42. 22. the Apoſtle expounds this place of of Chriſt, and this *requiring*, to be deſtroying from amongſt the people, *Act.* 3. 22, 23. That this Prophet is Chriſt, he tells us, *ver.* 26. Nor is this Propheſie interpreted by any of the antient, or modern Rabbies, except ſome very few, but only of the *Meſſiah*: Nor can it be interpreted of any other; every particular being exactly fulfill'd in him. A *Prophet.*] Mat. 21. 11. *This is Jeſus the Prophet.* From among your *Brethren*] Chriſt was raiſed up from amongſt his Brethren; and

'tis

'tis particularly mention'd out of what *Tribe* amongſt them he was taken, *Heb.* 7. 13, 14. viz. *of Judah*; and the Family he was of in that Tribe, namely, that of *David*, is frequently mentioned, Luk. 1. 69. *And will put my words in his Mouth*] Accordingly Chriſt ſaid to God the Father, Joh. 17. 8. *I have given unto them the words which thou gaveſt me.* He ſhall ſpeak unto them all that I ſhall command him] This Chriſt did, Joh. 12. 49, 50. *I ſpeak not of my ſelf, but the Father which ſent me; he gave me a commandment what I ſhould ſay, and what I ſhould ſpeak ——whatſoever I ſpeak therefore, even as the Father ſaid unto me, ſo I ſpeak,* Joh. 15. 15. *All things that I have heard of my Father have I made known unto you.* Joh. 17. 8. *I have given unto them the words which thou gaveſt me, and they have received them.* So that evidently Chriſt is the *Prophet* here ſpoken of. Two or three things are worthy our ſpecial remark.

1. That Chriſt is a *Prophet*, raiſed up, ſent by the Father.

2. That the end of God in his Miſſion of Chriſt as a *Prophet*, was to inſtruct the Sons of Men in the whole of his Will, that he thought meet to manifeſt to them.

3. That Chriſt actually made ſuch a diſcovery of the Fathers will. John 1. 17, 18. *The Law was given by* Moſes, *but Grace, and Truth came by Jeſus Chriſt: No man hath ſeen God at any time; the only begotten Son, which is in the boſom of the Father, he hath declar'd him.* Heb. 1. 1, 2. *God, who at ſundry times, and in divers manners, ſpake in times paſt unto the Fathers by the Prophets, hath in theſe laſt dayes, ſpoken unto us by his Son.*

4. That all Perſons whatſoever are obliged, bound under the ſevereſt penalties, to attend to whatever was revealed by this Prophet. This is alſo enforc'd by a voice from the excellent Glory. Mat. 17. 5. *This is my beloved Son in whom I am well pleaſed, hear ye him.* So then the Scriptures of the New-Teſtament are our Directory; whatever Chriſt hath enjoyn'd therein, all Saints are to have regard to. For what he declared from the Father, is therein contain'd, and no where elſe. But,

II. There's not the leaſt intimation given by God the

Father, or this great *Prophet* of the Church, of any other way, or means of inſtruction in his Worſhip, or Service, but only the Scriptures. 'Tis true, the *Popelings* talk of Traditions, (as did, do, the *Jews* before them) and much of their Worſhip; many of their orders is bottom'd upon, receives its Original from pretended Viſions, Revelations, the perſonal Appearance of the Virgin *Mary*, yea, of Chriſt himſelf (as they vainly pretend); and perhaps Satan might appear to them as an Angel of Light, and avouch himſelf to be the Lord Chriſt. As touching the *Carthuſians*, 'tis acknowledg'd, that *Hugo*, who joyn'd with *Bruno*, in laying the Foundations of that Order, had a viſion of Gods Building an Houſe, with ſeven Stars conducting them to a place, call'd, *La grand Chartreuſe*; from whence the whole Order hath taken its name. The Order of the *Carmelites* was from a Viſion that *Simon Stock* had, wherein the bleſſed Virgin appear'd with the Habit in her Hand, which ſhe would have them wear; with a Promiſe, that whoever dyed in that Habit, ſhould not periſh by everlaſting Flames. *Innocent* the third hath a Viſion of St. *Francis*, and St. *Dominic*, ſupporting the *Lateran* Church; whence the *Franciſcan* and *Dominican* Orders ſprang. As for the *Jeſuits*, their Grandſire *Ignatius* was full of Viſions. Sometimes *Peter* appear'd to him, ſometimes the Virgin *Mary*, with a great deal of Glory, and her Child in her lap; whereby he was greatly ſtrengthned, and incouraged. But above all, the ſtrangeſt Viſion he had, was a Viſion of the Bleſſed *Trinity* plainly, under a corporeal Repreſentation, which fill'd him ſo full of Joy, that he could not hold weeping before all the People; and was ſo ſtrangly enlightned by it, that he began to write a Book of the glory of the Bleſſed *Trinity*. In one of his Exſtaſies he continued eight dayes; in which it's probable, ſaith *Orlandinus*, he ſaw the frame and model of the Society of the *Jeſuits*. Chriſt appeared to him once, and again; ſometimes he was lift up from the ground, the room where he was, being fill'd with a great Light. In a Viſion he ſaw God the Father commending himſelf and his Brethren, to his Son Jeſus bearing his Croſs; whom he very kindly received, and with a ſmile, ſaid to *Ignatius*, I will

be

be favourable to you at *Rome*; which greatly comforted him, and his Companions. And in the iſſue, it fell out accordingly; his order being confirm'd by *P. Paul* the third, his Bull dated *Octob.* 3. 1540.

As were their Orders, ſo their Feſtivals were inſtituted upon the bottom of pretended Viſions, and Revelations: The Feſtival of *Corpus Chriſti* was inſtituted by *Urban* the fourth, in honour of Tranſubſtantiation, by the Revelation of a famous Virgin call'd *Juliana*; which had many raptures, and ſo prophetick a Spirit, as to diſcern the thoughts, and intentions of her neighbours hearts; ſhe wreſtled with Devils, diſcourſed with the Apoſtles, and wrought many Miracles. *Bullar. Rom. Tom.* 1 p. 147. *Paul* the Hermite was Canonized for a Saint, upon the Authority of a Viſion, and Revelation.

The Feaſt of *Michael* the Arch-Angel, upon a Revelation to the Biſhop of *Siponto*, and a few Drovers upon the Mountain *Garganus*. To which many more might be added. Theſe are the wayes Satan hath uſed to eſtabliſh his Kingdom by, and to introduce his falſe, ſuperſtitious, idolatrous Orders, and Worſhip, deſtructive to the bodyes and ſouls of Men. But in Chriſt's Doctrine, Goſpel, there is a deep ſilence touching any ſuch matter. He himſelf, and his Apoſtles after him, introduce nothing upon the account of ſuch Revelations, but appeal to the Scriptures, and prove their Doctrine from thence. Not the leaſt intimation is there of any way, or means of inſtruction in his Worſhip, but only the Scriptures. If there be, let the place be produced, and we are ſatisfied. If there be not, as moſt certain there is not, to hearken, attend to Viſions, Revelations, is (to ſay no more) unſafe, dangerous. Nor can it be conſiſtent with the Love of the Father to his Church, had he intended any other way of Inſtruction, not to give the leaſt notice of it to them; nor with his Wiſdom, to make that diſcovery of his mind and will in the Scriptures, to give it forth as our Rule, when upon this ſuppoſition 'tis a moſt imperfect one. But,

III. God ſends us to the Scripture for direction in this matter, *Iſa.* 8. 20. *To the Law, and to the Teſtimony; if they ſpeak not according to this word,* (whatever their pretentions

are

are of the morning, or the breaking forth of a more glorious day) *it is because there is no* שַׁחַר *morning in them*: They have not the Light of the Glorious morning they ſpeak of. Luke 16. 29. *They have* Moſes, *and the Prophets* (*i. e.* the writings of *Moſes* and the Prophets) *let them hear them.* John 5. 39. *Search the Scriptures, for in them ye think to have eternal life; and they are they which teſtify of me.*

IV. *Jehovah* himſelf, in and under each Miniſtration, hath commanded his People to obſerve whatever he hath appointed in the Scripture, without Addition, or Subſtraction. Deut. 4. 2. *Ye ſhall not add to the word which I command you, neither ſhall you diminiſh ought from it, that ye may keep the Commandments of the Lord your God, which I command you.* & Chap. 12. 32. *What thing ſoever I command you, obſerve to do it: thou ſhalt not add thereto, nor diminiſh from it.* Joſh. 1. 7. *That thou mayeſt obſerve to do according to all the Law, which* Moſes *my Servant commanded thee: turn not from it to the right hand, or to the left.* Prov. 30. 5, 6. *Every word of God is pure——Add thou not unto his words, leſt he reprove thee, and thou be found a Liar.* Rev. 22. 18, 19. *For I teſtify unto every man that heareth the words of the Propheſie of this Book: If any man ſhall add unto theſe things, God ſhall add unto him the Plagues that are written in this Book: And if any man ſhall take away from the words of the Book of this Propheſie, God ſhall take away his part out of the Book of Life, and from the things which are written in this Book.* Evidently, God tyes up his people under Law and Goſpel to a ſtrict, and ſole attendment unto what he hath given forth in the Scriptures; And that becauſe,

V. Theſe are ſufficient, able, and perfect (as he affirms of them) to inſtruct and guide us, Pſal. 19. 7. *The Law of* Jehovah *is perfect*——2 Pet. 1. 19. *We have alſo a more ſure word of Propheſie* (more ſure than what? than the voice that came from the excellent Glory, when Chriſt was transfigured upon the Mount) *whereunto we do well to take heed, as unto a light that ſhineth in a dark place, untill the day dawn, and the Day-Star ariſe in your Hearts.* The word of Propheſie contain'd in the Scripture is a ſure word, 'tis a light (every way ſufficient

ſufficient as ſuch, to direct us in the way we ſhould take) and is carefully to be attended to, till the morning of the day of the Son of Man, or the Revelation of Jeſus. 2 Tim. 3. 15, 16, 17.——*Thou haſt known the Holy Scriptures, which are are able to make thee wiſe unto ſalvation, through Faith which is in Chriſt Jeſus. All Scripture is given by inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for inſtruction in Righteouſneſs, that the Man of God may be perfect, thorowly furniſhed unto all good works.*

The ſum of what we have been Arguing, Proving, is this, That the Holy Scriptures are our Directory with reſpect to Worſhip; all then (and no more) whatſoever Chriſt hath commanded his people therein, Saints are bound to attend, and give up to. And if ſo (as is clearly demonſtrated) then Chriſt having given charges therein, touching Saints walking together in the fellowſhip of the Goſpel, Worſhipping, Waiting on him in Goſpel-inſtitutions, Praying, Preaching, Baptiſm, breaking Bread, is unqueſtionably the duty of Saints in every generation: *Quod erat demonſtrandum.*

Object. Tis true, theſe things were once of the inſtitution of Chriſt, but they are now ceaſed.

Anſw. 1. They are the Scriptures of the Lord (as we have proved) we are ſolely to attend to, both with reſpect to Doctrine, and Worſhip; let but then one ſyllable, tittle, be produced there-from, that demonſtrates the ceſſation of theſe Inſtitutions of Chriſt, and the matter is at an iſſue. The honour of our Lord Jeſus being ſo deeply concerned herein, no ſober Chriſtian (except under a great power of temptation) will be willing to part with them upon eaſier terms. 'Tis not pretenſions to Viſions, Revelations, Angelick Appearances, that will remove them from their ſtedfaſtneſs to the inſtitutions of Chriſt; thoſe that depart from them upon ſuch pretenſions, will never anſwer it, in the day of Chriſt. But,

2. By the ſame reaſon, the inſtitutions, Ordinances under the *Moſaick* Miniſtration, might long before the fulneſs of time, for their diſſolution, have been exploded; ſo all the Authority of God, with reſpect to Worſhip, been rejected.

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To the very time of their paſſing away by the exhibition of Jeſus, who was greater than *Moſes*, by whom the Law was given, *John* 1. 17. greater than Angels, whoſe Miniſtry was made uſe of in its ſolemn Promulgation, *Act.* 7. 53. The Lord charges his People to be found in the practice of them, *Mal.* 4. 4. And thoſe that were ſo (as corrupt as the then Church-ſtate was) were honoured, ſignally bleſſed by the Lord; as *Zachary*, *Elizabeth*, *Simeon*.——

3. There's not the leaſt mention of the freedom, exemption of any of the Lords Children from theſe Inſtitutions, till the perſonal Appearance of Chriſt; but the contrary.

Object. 2. Well then, it ſeems 'twill be granted, that when Chriſt doth perſonally appear on earth, there is to be a ceſſation of, and period put to this *Church-ſtate*, with the Inſtitutions, and Ordinances thereunto appertaining: what if he hath ſo appeared already?

Anſw. 1. As touching the firſt, we very readily grant it: upon Chriſt's next, viſible, glorious appearance, there will certainly be a diſſolution of this Fabrick. But,

2. As to the queſtion, whatever the pretenſions of any are, or may be, of Chriſts perſonal appearance to them, its evidently falſe, and untrue; not to be believed, heeded, or attended to, for theſe Reaſons;

1. Chriſt foretels us, there ſhall be ſuch pretenders, and charges us not to believe them, or go forth after them, Mat. 24. 26. *Therefore if they ſhall ſay unto you, Behold he is in the deſert, go not forth: Behold he is in the ſecret chambers, believe it not.*

2. The Scripure mentions but one ſecond coming of the Lord Jeſus, Heb. 9. 28. *And unto them that look for him, ſhall he appear the ſecond time without ſin, unto Salvation.* Upon this pretext, there may be, muſt be, many comings of Chriſt.

3. The Heavens muſt receive him till the times of the reſtitution of all things; when (and not before) God the Father will ſend him, *Act.* 3. 20, 21. Of theſe times there's nothing appears that bears the leaſt reſemblance.

4. Chriſt gives his Church no notice of any ſuch thing: which had he deſigned, and for ſuch an end, as is pretended, *viz.*

viz. to put a period to the preſent Miniſtration, and to erect a new one, ſend forth new Apoſtles, *&c.* he would certainly have done. A total ſilence herein, were there any ſuch thing intended by him, is perfectly inconſiſtent with the Love he bears to his Children.

5. 'Tis expreſly ſaid he muſt *ſit at* Jehovah's *right Hand till his Enemies are made his Foot-ſtool*, Pſal. 110. 1. which as yet we are ſure they are not.

6. The Work of Interceſſion now in Heaven, where he is conſtantly to attend it; will not admit him to come from thence, tell he bring the New-*Jeruſalem* down with him: For he makes Interceſſion as God-Man, in that Nature, Body, in which he was Crucified; which though a glorious Body, yet is limited, circumſcribed, elſe 'twere not a Body.

7. The Scripture is expreſs, that when he comes from thence, he comes viſibly as he went away, ſo that every eye ſhall ſee him. Mat. 24. 27, 30. *For as the lightning cometh out of the Eaſt, and ſhineth even unto the Weſt, ſo ſhall alſo the coming of the Son of Man be——Then ſhall appear the ſign of the Son of Man in Heaven, and then ſhall all the Tribes of the Earth mourn: and they ſhall ſee the Son of Man coming in the Clouds of Heaven with Power, and great Glory.* Act. 1. 9, 10, 11. *And when he had ſpoken theſe things while they beheld, he* (Chriſt) *was taken up, and a Cloud received him out of their ſight. And while they looked ſtedfaſtly towards Heaven, as he went up, behold, two men ſtood by them, in White Apparel, which alſo ſaid, Ye men of* Galilee, *Why ſtand ye gazing up into Heaven? This ſame Jeſus which is taken up from you into Heaven, ſhall SO COME, in like manner, as ye have ſeen him go into Heaven.* Rev. 1. 7. *Behold, he cometh with Clouds, and every eye ſhall ſee him, and they alſo which pierced him.*

8. When Chriſt comes, Satan ſhall be bound, *Rev.* 20. 1, 2. the dead Saints raiſed, 1 *Theſ.* 4. 16. 1 *Cor.* 15. 23. Antichriſt perfectly deſtroyed, 2 *Theſ.* 2. 8. The Kingdoms of this World become his, *Dan.* 7. 13, 14.

Object. But Chriſt came perſonally on Earth to *Stephen*, *Paul*, *John*.

Anſw. Nothing more falſe. As to *Stephen*, 'tis expreſly

ſaid concerning him, that he ſaw Jeſus in Heaven *ſtanding on the right hand of God*, Act. 7. 55. The ſame line of Interpretation is to be drawn over that ſight that *Paul* had of him. 'Twas a ſight of him not on Earth, but in Heaven. May be, when he was caught up into Paradice. *John*'s was evidently viſional. For, 1. He expreſly tells us, he was in the Spirit, in a Prophetick exſtaſie, or rapture (*Rev.* 1. 10.) taken out of himſelf; when objects are not preſented to the outward ſenſes (which are not in an extaſie, capable of ſeeing, or beholding them) but to the inward mind. 2. He alſo tells us, that he whom he ſaw, was (only) *like unto the Son of Man*, ver. 13. was not really, ſubſtantially ſo. 3. If it were a real, perſonal appearance, then the ſeven golden Candleſticks muſt be ſeven real golden Candleſticks; the white Garment down to Chriſt's feet, the golden Girdle, girt about the paps——the ſeven Stars in his right hand; the ſharp two-edged Sword coming out of his Mouth muſt alſo be real; which is abſurd, ridiculous to imagine; 'twere to make Chriſt a monſter. 4. 'Tis expreſly ſaid, that he ſent, and ſignified the Revelation God gave him, by an Angel, Rev. 1. 1. *The Revelation of Jeſus Chriſt*, (every particular, the whole, of what's contain'd in this Book) *which God gave unto him——he ſent and ſignified it by his Angel unto his Servant* John. Repeated again, Rev. 22. 6. *The Lord God of the Holy Prophets, ſent his Angel to ſhew unto his Servants the things which muſt ſhortly be done.* *John*, 'tis true, miſtakes him for Chriſt, *ver.* 8. but is quickly rectified, ver. 9. *I am thy Fellow-Servant, and of thy Brethren the Prophets, and of them which keep the ſayings of this Book.*

CHAP. IV.

The Book of the Revelation containes a Prophetick diſcovery of the State of the Church, from the time of its being given forth to the glorious perſonal appearance of Chriſt. The continuance of Goſpel-Churches propheſied of in this Book, to the time of Chriſt's coming. The ſeven Churches of Aſia, a Type of Goſpel-Churches

Churches, and their continuation to that time. Four ſignal periods of time mentioned in the Revelation. viz. *The time of the* Roman-Pagan *Empire; of the Propheſying of the Witneſſes; of the laſt Dragon-War; of the Witneſſes riſe, and pouring forth of the Vials, which periods in the perſonal coming of Chriſt. The continuation of the Church-ſtate through theſe ſeveral periods of time, demonſtrated. The Womans* (or Church's) *flight into the Wilderneſs, and the Witneſſes propheſying in ſackcloath contemporize. Her feeding in the Wilderneſs, what, the manner of it. An Objection anſwered. The two Witneſſes are not two particular Perſons, proved. They are before the laſt of the laſt dayes. Who meant by the* Gentiles, Rev. 11. 2. *Why call'd* Gentiles. *The Court without the Temple, and the Holy City, the treading under foot of the Holy City, the Temple of God, the Altar, and Worſhippers therein, Explained. The fourty-two Months, or 1260 Dayes, not ordinary Months, or Dayes, evinced. The Antichriſt is long ſince come. The Papal Kingdom is the Antichriſt.* Rev. 12. 17. *at large explained. The Dragon, Woman, remnant of her Seed, who they are: to what period of time that Propheſie hath relation. The ſlaughter of the Witneſſes, not a corporeal ſlaughter, proved. The riſen Witneſſes, and the Vial-Angels Contemporize. None of the Vials yet poured forth,* Rev. 15. 5. *at large opened. What's meant by the Temple: Why call'd the Temple of the Teſtimony. What the opening of the Temple ſignifies.*

Demonſtration. IV.

THroughout the Book of the Revelation, we have a plain, and full account, of a *Church-ſtate*, or Saints Worſhipping God in *Goſpel-Churches*, till the Perſonal appearance of Chriſt.

Two things muſt be premiſed.

1. This Book of the *Revelation* is a diſcovery from God the Father to Jeſus Chriſt, of things (eſpecially relating to his Churches) that were ſhortly to come to paſs, *Rev.* 1. 1. *i. e.* the accompliſhment of ſome of the things there propheſied of, was immediately to take place. Yet,

2. It containes a prophetick diſcovery of the State of the Church, from that time to the perſonal coming of the Lord Jeſus, Rev. 20. 1. *And I ſaw an Angel* [*Conſtantine*, ſay ſome; an Arch-Angel, ſo others; Chriſt, the Angel of the Covenant, ſo rather] *come down from Heaven, having the Key of the bottomleſs Pit.* (Chriſt alone hath ſo, *Rev.* 1. 18.) *chap.* 21. 3. *The Tabernacle of God is with men.* And 22. 20. *He which teſtifieth theſe things ſaith, Surely I come quickly*, Amen; *even ſo come Lord Jeſus.*

So then, if we demonſtrate, that the *Continuance of a Church-ſtate*, or *Goſpel-Churches*, is propheſied of throughout this Book, the continuation of Goſpel-Churches, with the Worſhip, Ordinances, Inſtitutions peculiar to them, cannot be denied.

A late learned Author (and ſome others before him) aſſerts, that by the ſeven Churches of *Aſia* (*Rev.* 2. & 3.) the State of the Church of Chriſt downwards, to the end of all things, is repreſented. And the truth is, with that ſtrength of Arguments, that I know not how it can be refelled. The Church of *Epheſus* repreſenting the State of the Church of Chriſt to the tenth of *Nero's* raign, *A. D.* 63. *Smyrna*, the State of the Church from 63. tell *A. D.* 324. (when *Conſtantine* had ſubdued the moſt potent Enemies of the Church) and compriſes the Ten Preſecutions. *Pergamos*, the ſtate of the Church from 324. to *A. D.* 1242. when the Popes Legate *Amelin*, made an end of the *Albigenſian* War, with *Trancavel*, Baſtard of the *Earl* of *Beziers*. *Thyatira*, the State of the Church from 1242. till whole Nations fell off from the *Papacy*. *Sardis*, from the riſe of the Witneſſes to the laſt Vial. *Philadelphia*, from the time of the Laſt Vial, to the fourth Thunder. *Laodicea*, the State of the Church from the fourth and fifth Thunders, *i. e.* from the looſing of Satan, to the appearing of Chriſt's coming to Judgment under the ſixth Thunder. Now, though I have ſeveral reaſons why I cannot comply with this Learned Author, as touching the computation of time; yet his Arguments, to prove the State of the Church, from that time to the Conſummation of the World, to be repreſented by the ſeven Churches of *Aſia*, ſeem unanſwerable. As, 1. The title of the

the Revelation, ver. 1. *The Revelation of Jesus Christ—— to shew unto his Servants things which must shortly come to pass.* The *Asiatick* Churches then were; this Book containes a Revelation of things that were to be. 2. *John's* present saluting of the Seven Churches upon his calling this a Book of Propheſies, with this Salutation, *Grace be unto you, and Peace from him which is, and which was, and which is to come*, manifeſts as much. 3. The deſcription he gives of Chriſt, *which is, and which was, and which is to come*, ver. 4. 8, 11. doth intimate that he is treating of what reaches from the beginning of the Church to the lateſt Ages thereof (even to the coming of Chriſt, *ver.* 7.) 4. The preamble into the Viſion of the *ſeven Churches*, ver. 10. and that of the *ſeven Seales* is ſo like, that it ſeems they are both of like extent and importance. 5. Elſe no Reaſon can be given, 1. Why, after the Spirit had given notice, that this Book is a propheſie of things to come, he ſhould preſently ſtart from the title, and intended ſubject, to write Seven Epiſtles that have nothing conſiderable of Propheſie in them; and that he ſhould do this, with as great pomp, and as high a preamble, as when he begins the Propheſie of the *Seals*, and the *open'd Book*. 2. Why the Epiſtles ſhould be writ to the Churches of *Aſia*, rather than to the Churches of *Europe*, and *Affrick*. 3. Why he gives the precedency to this Church rather than that. 4. Why juſt Seven, neither more, nor leſs. 5. Why theſe ſeven, rather than any others, which might have the very ſame Vertues and Vices. 6. Why Chriſt is deſcribed holding the *Seven Stars in his right hand*, in the Epiſtles to the Churches of *Epheſus*, and *Sardis*. 7. Why the Church of *Epheſus* of all others, ſhould be commended for their trying falſe Apoſtles. 8. Why 'tis ſaid to the Church of *Smyrna*, more than to any other, *Be thou faithful unto Death, and I will give thee a Crown of Life*. 9. Why ſuch an Ataxy in the ranging of the Churches, that the two irreprehenſible Churches, *Smyrna*, and *Philadelphia*, are not joyned together; *Epheſus*, *Sardis*, and *Laodicea* againſt whom there is no complaint of eating things offer'd to Idols; and then *Pergamos* and *Thyatira*, in which there is. 10. Why Chriſt, before the Epiſtle

to

to the Church in *Pergamos*, is ſet out by a *two-edged Sword*; and in the Church of *Thyatira*, by his feet *like fine Braſs* [as if they burned in the Furnace; for that ſupplement muſt be added.] 11. Why *Antypas* ſhould be named by name (in a Book ſo full of ænigmatical involutions.) 12. Why Chriſt expreſſeth a greater diſguſt againſt the Church of *Laodicea*, than that of *Sardis*, which is ſaid to be quite dead. 13. Why in every Epiſtle, that phraſe is uſed, *I know thy works*; which is a thing of ſmall importance in the literal ſenſe; but in the prophetical, it ſeems on purpoſe ſo repeated, to intimate an alluſion in *Aſia*, to the *Hebrew* word עשה (as if διὰ τὸ τὰ ἔργα, was intended to anſwer ירעתי בעשיר) that *Aſia* may alſo be ſignificant, as well as the names of the *Seven Churches*. 14. Why a particular *Woman* ſhould be taken notice of by name in the Church of *Thyatira*, more than others. 15. Why the promiſe of ruling over the Nations, and receiving the *Morning-Star*, ſhould be made to the Church of *Thyatira* more than others. 16. Why the temptation that was to come upon all the World, ſhould be mention'd rather to the Church in *Philadelphia*, than others. 17. Why upon her ſhould be written the Name of the City of God, *&c.* 18. Why the Church of the *Laodiceans* ſhould account her ſelf ſo hugely rich, *increaſed in goods*, and to have no want in any thing. 19. Why that phraſe, *He that hath an ear to hear, let him hear*——which our Saviour is found ſo often to add at the end of his Parables, ſhould be uſed in every Epiſtle; they being no Parables, but Epiſtles ſent to each of thoſe Churches in *Aſia* reſpectively——

The ſum is, the ſeven *Aſiatick* Churches were Types of the State of the Church (or the Churches of Chriſt) from that time to the end of all things. There muſt then all along be Churches to anſwer to theſe Types. Sometimes ('tis true) more Pure, Spiritual, Splendid, Viſible; ſometimes leſs, as the Types of them repreſent; but alwayes ſuch as Chriſt ownes for his Churches, and as ſuch walks in the midſt of them.

But further, The State of the Churches as repreſented in the Book of the *Revelation*, may be conſider'd under a four-fold period of time. I. The

I. The time of the *Roman-Pagan* Empire: That then there were true Churches of Chriſt, will not be denied. Againſt them, Satan the great red Dragon, in that *Pagan*-ſtate, ſet himſelf with all the cruelty imaginable, pouring out the blood of Myriads of the Lords faithful Ones. Theſe Churches wreſtle with God night and day, in Faith, Prayer, Supplication; and at laſt the whole State (as a juſt Judgment of God upon them, for their cruelties exerciſed upon his Children) paſſes away, *Rev.* 6. Theſe Churches, are the *Woman cloathed with the Sun, having the Moon under her feet, and upon her head a Crown of Twelve Stars*, Rev. 12. 1.

II. The time of the propheſying of the *Witneſſes*, which Synchronizes with the time of the *Wild-Beaſt*, or *Antichriſt*. That during this time, which is one thouſand two hundred and ſixty Dayes, or fourty-two Months (which according to the *Grecian* account, thirty dayes to a Month is the ſame.) There were *Goſpel-Churches*, is evident. For,

1. The *Witneſſes* themſelves are ſuch; therefore called *Two Candleſticks*, Rev. 11. 4. *Theſe are the two Olive-Trees, and the two Candleſticks ſtanding before the Lord of the Earth.* Candleſticks! Who, or what are they? The *Palmoni*, wonderful numberer, the interpreter, one of a thouſand, ſhall anſwer for us (and one would think the interpretation he gives, ſhould paſs without queſtion among thoſe who call themſelves by his name) Rev. 1. 20. *The ſeven Candleſticks which thou ſaweſt, are ſeven Churches. Object.* But why here but two Candleſticks? *Anſw.* The Antichriſtian apoſtacy had now ſo far prevailed, that Chriſt could own but a few as ſtanding in ſuch a relation unto himſelf.

2. During this period, there is a *Temple of God, an Altar, and ſuch as Worſhip therein*: which can denote nothing leſs than a *Goſpel-Church-ſtate*, and Goſpel-Worſhippers therein; in oppoſition to the *Court without*, and *Holy City which is given to the* Gentiles, (or Antichriſtians) *to tread under foot*, Rev. 11. 1, 2. And this Temple, *&c.* is to be *meaſured with a Rod*, ver. 1. 'Twill not be altogether impertinent to enquire; what's held forth by the *Meaſuring of the Temple, &c.* Five things I humbly conceive the Spirit of the Lord intends by it.

1. The

1. The Churches of Christ that were in a *Witness* for him, being reduced to more Purity, and Scripture-simplicity than was with them a little before. Through the cunning working of the *man of Sin* (though then in a Mystery) professors had not a little swerved from Scripture-rule. The body, generality of these are swallowed up in the Antichristian Apostacy; a little remnant are awakened to stand up, as *Witnesses* for Christ; and they perceiving disorders amongst themselves, reduce all to the Scripture-standard; The only way to heal all the differences amongst Christians, touching Worship at this day.

2. The paucity of true, sincere Worshippers, so few, that they might easily be *Measured.*

3. The difference God makes betwixt Professors; some he curiously *Measures*, others he deals not so with, as not worth minding, being *Virgins*, *Nullius Pretii*, of no reckoning, value.

4. That the building of the Church is Gods work; his measuring-line, not Man's must be stretcht over it.

5. His care to preserve this remnant in that purity, simplicity of Worship, that was according to his Will, and they had attain'd to, during the whole time of the Antichristian Apostacy, and Propheſying of the Witnesses against it. *Measuring* in Scripture (somtimes at least) denotes the care, concern of *Jehovah* for the thing measured.

III. All the time of Antichrist's rampancy, there are *two Witnesses* that have Power given them from the Lord (at least till the time of their slaughter) to propheſie against Antichrist, *i. e.* to stand by the Lord of the whole Earth against him, *Rev.* 11. 3, 4. *viz.* to take Christ's part against Antichrist; maintain, defend the things of Christ against the incroachments, devices, carnal inventions of Antichrist. Now this *man of Sin* made not onely advances against the Doctrine of the Gospel, but against the œconomy, order thereof, with respect to Worship, Christ hath his particular Churches with fixed Officers in them (Institutions, Orders, of his own affixed to them) all gather'd by the Power

of

of the Spirit, and voluntarily giving up themſelves, to the Lord and one another: Paſtors, Teachers, choſen by them from amongſt themſelves, He the Head of them all: Antichriſt hath his œcumenical, Univerſal Church, Officers, Inſtitutions, Ordinances, Forraign, contrary to Chriſt's: He ſets up himſelf as Head of this Antichriſtian-Church; gathers into it, by force, violence; rules, governs it, by Canons, Laws of his own. If then Chriſt hath his Witneſſes, and their work be to Witneſs for him againſt Antichriſt's innovations; they muſt be found not only pleading againſt theſe, (which would be only a negative teſtimony) but witneſſing for the Order, Inſtitutions of Chriſt; and ſo conſequently be in the practice of theſe. For it cannot be imagin'd, that Chriſt's Witneſſes ſhould own that in Principle, and plead for it, which they are themſelves out of the practice of. Nay the truth is, this laſt is that, wherein their witneſs ſignally lyes.

IV. That the Woman's flight *into the Wilderneſs*, Rev. 12. 6. and the Witneſſes propheſying in Sackcloth, contemporize, is not onely generally granted; but 'tis from hence evident, becauſe the time of the Witneſſes propheſying in Sackcloth, and the Womans continuing in the Wilderneſs, is the ſame. Rev. 11. 3. *They ſhall Propheſie a thouſand two hundred and ſixty dayes clothed in ſackcloth.* Rev. 12. 6. *And the Woman fled into the Wilderneſs, where ſhe hath a place prepared of God that they ſhould feed her there one thouſand two hundred and three-ſcore dayes.* That ſhe was in the Wilderneſs in a *Church-ſtate* waiting upon the Lord, in Inſtitutions, Ordinances of his own appointment, is evident.

1. She is therefore call'd *the Woman*; as the falſe Church is call'd *the whoriſh Woman*, becauſe of her Antichriſtian Church-ſtate, Worſhip, Ordinances.

2. 'Tis ſaid, *They ſhould feed her there. Queſt.* Who ſhall feed her there? *Anſw.* Perſons appointed by the Lord, and choſen by the Church in this her Wilderneſs-ſtate ſhall do it. *Queſt.* How ſhould they feed her? *Anſw.* There's no extraordinary way of feeding pointed at by the Spirit of the Lord; therefore ſhe's to be fed in God's Ordinary way; in

her attendment on Inſtitutions of his own appointment for that end.

So that evidently there were Churches, Church-Inſtitutions, Worſhip, all the time of the Witneſſes propheſying.

Object. All this may be granted, and yet the *continuance of Goſpel-Churches* not proved; for the Witneſſes began not to Propheſie till a few years ago.

Anſw. Though this Objection be very weak, frivolous, the baſis upon which it is built, generally exploded by all Reformed Chriſtians, and therefore may ſeem not worthy our notice: yet reſolving not willingly to paſs by any thing, that may ſeem to have the leaſt ſhadow of Argument in it, againſt what we are pleading for; and for the ſake of ſome that are (or may be) in danger to be led aſide, by ſuch pretenſions as theſe, we ſhall particularly examine it. Several things are ſuppoſed, as the baſis upon which this Objection is built, that are evidently falſe; which being demonſtrated to be ſo, the Objection will preſently evaporate into ſmoke, and vanity. As,

1. That the *two Witneſſes* ſpoken of, are two particular Perſons.

2. That they are to come in the laſt of the laſt dayes.

3. That the time of their Propheſie is but *One thouſand two hundred, and three-ſcore* natural dayes. Now the Heterodoxy of all this, will preſently appear.

I. As touching the firſt, 'tis true, *Bellarmine* the *Jeſuite*, and others, tell us, not only that they are two particular Perſons, (whom ſome of late follow) but alſo who they are, viz. *Enoch* and *Elias* (who they ſay ſhall come, and fight againſt Antichriſt in *Jeruſalem*, and there be put to death by him, *Bellar. de Rom. Pontif.* l. 3. c. 13.): But that they are not, cannot be two particular Perſons, is evident.

1. The *Two Witneſſes* are call'd, *two Candleſticks*; which Chriſt interprets to be Churches (as was ſaid before.)

2. The *Two Witneſſes Propheſie*, all the *Wild Beaſt's* (Antichriſt's) *Reign*, viz. *Fourty-two Months, or One thouſand two hundred ſixty dayes*, viz. prophetick dayes, *i. e.* Years, as ſhall by and by be demonſtrated. 'Tis not to be imagined, that

that any two particular Persons should ever live so long.

3. During the time of their Propheſie, *They torment them that dwell upon the Earth*, Rev. 11. 10. *i. e.* the Antichriſtian Kingdom: which 'tis not probable, two particular Persons (especially considering that those which hold this notion, assert also, that the 1260. dayes, are natural dayes, or three Years and an half) should do in so short a time.

4. When *they are slain, and lye dead in the street of the great City three dayes and an half*, (natural dayes as they'l have it) *they of the People, and Kindreds, and Tongues, and Nations* (*viz.* the multitude over which Antichriſt presides) *see their dead bodies, and rejoyce over them*——Which that they should do, if but two particular persons, and they lye dead for so short a time, is the first-born of absurdities. 'Tis impossible, within that limit, the persons mention'd should all hear of it, much more come to see it.

II. That the two Witnesses are to come in the last of the last dayes, is also an unscriptural-vanity, as is evident.

1. The two Witnesses Propheſying, and the *Gentiles treading under foot the Holy City*, contemporize, Rev. 11. 2,3. *But the Court which is without the Temple leave out, and measure it not: for it's given unto the* Gentiles, *and the holy City shall they tread under foot fourty and two Months. And I will give Power unto my two Witnesses, and they shall Propheſie* 1260 *Dayes cloathed in Sackcloth.* The fourty two Months, according to the *Grecian* account, are exactly 1260. Dayes: so long then as the Gentiles tread down *the Holy City*, so long are the *Witnesses to Propheſie*. A few things must further be enquir'd into. 1. Who we are to understand by the *Gentiles*. 2. What by *the Holy City*. 3. What their *treading under foot the Holy City*, means. 4. What space of time the *fourty-two Months* take up, in which 'tis said, *the Gentiles shall tread down the Holy City*.

1. By the *Gentiles*, we are to understand the Antichriſtians; particularly the bloody Papists, headed by the Pope [*That* ὁ ἀνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, ὁ ἄνομος, *Man of Sin*, that *Son of Perdition*, that Lawless One, 2 *Thes.* 2. 3,8.] These are

call'd *Gentiles*, becauſe, 1. Of their Introduction of Idolatrous Worſhip practiſed amongſt the *Gentiles*. I mean not only the Worſhip of Statues, Idols of Wood, Stone, Braſs, Silver, Gold; but the Worſhip of *Heroes*, (or Saints) in imitation of the *Gentile-Heroes*, whom they Worſhip'd. 2. Of their being actuated by the ſame Spirit of bloody cruelty, againſt the Worſhippers within the Temple and Altar (or the true Spiritual Worſhipers), with which the *Gentiles* before them were actuated againſt the Primitive Believers; and actually murdering the true Servants of the Lord, as they did.

2. *The Court without the Temple, and the Holy City* (which Type out the ſame thing) is the Antichriſtian Church-ſtate, Worſhip, Worſhippers, Orders, Ordinances. The Temple of God, the Altar, and the Worſhippers therein, *v.* 1. are the Goſpel-Church-ſtate, with the Worſhip, and Worſhippers thereunto belonging (as hath been proved.) The Court then *without the Temple*, and *the Holy City*, to be left out (as a matter of no worth) is the falſe Church-ſtate, with its Worſhip and Worſhippers.

3. Their *treading under foot the Holy City*, denotes.

1. The numerouſneſs of the Antichriſtian Worſhippers.

2. Their frequency in their Antichriſtian Service, as the Phraſe is taken, *Iſa.* 1. 12. *Pſal.* 121. 2. q. d. *Meaſure not the Court*——. The falſe Worſhip, Worſhippers, are ſo contemptible, vile, they deſerve not to be taken notice of: are ſo numerous, that they cannot well be *meaſured*——They throng the City, as if they would *tread it under foot* at once.

4. The *fourty-two Months* cannot poſſibly denote fourty-two ordinary Months, or *One thouſand two hundred and ſixty* natural Dayes, or three years and an half, for theſe Reaſons.

1. The Papacy (repreſented under the notion of the *Gentiles*——) have been already rampant hundreds of Years; perſecuted, murder'd, deſtroyed millions of Saints, for not *treading* together with them, *the Holy City*.

2. As was ſaid, The *forty-two Months*, and the *One thouſand two*

two hundred ſixty dayes are the ſame: Now, a day for a year is the prophetick reckoning. See *Num.* 14. 34. *Ezek.* 4. 6. So in the propheſie of *Daniel*, Chap. 8. 21, 23. and 9. 24. and 12. 11, 12. And for ought I find in all Prophetick Books, where any ſignal time is ſpoken of.

3. That the *Gentiles treading down the Holy City, and the wild Beaſt*, Rev. 13. 2, 3. are the ſame, hath hitherto been taken for granted; and 'tis evident they are ſo; as from other conſiderations, ſo from this, that the ſame term is given to them both, ver. 5. *And Power was given to him forty-two Months* (or *One thouſand two hundred and ſixty Dayes*, as was before intimated.) Now, tis impoſſible, that what is ſaid to be done by, and aſcribed to, *this wild Beaſt*, ſhould be ſhut up in ſo ſhort a period, as three years and an half. For,

1. He brings the whole world under his ſubjection, is a dread and terror to them; grows ſo conſiderable, that none is able to make War with him, ver. 4, 7. *And they Worſhipped the Beaſt, ſaying, Who is like unto the Beaſt? Who is able to make War with him.*

2. *All the World wonders after the Beaſt.* ver. 3. καὶ ἐθαύμασεν ὅλη ἡ γῆ——. The Word is very emphatick, denoting honour, reverence, fear of any one, upon the account of ſome wonderful ſtrange thing done by him. 'Tis tranſlated Jude. 16. *The having (mens perſons) in admiration.* It comes from the *Hebrew* חמה greatly to obſerve, reverence, worſhip, to magnify, have in great eſteem. Some read it, *He was admired in the whole Earth.* The *Arabick* tranſlates it, *The whole Earth wondring, followed the Beaſt.* Which is indeed the ſenſe of the place. *q. d.* ſuch wonderful things ſhall be done by the Beaſt in the ſight of the World, that with the greateſt admiration, higheſt approbation and conſent, they ſhall take the Beaſts part, liſt themſelves under his ſtandard. The *Æthiopick* reads, *And the whole Earth wondred, and followed this Beaſt*; to the ſame purpoſe.

3. He makes *War with the Saints*, and *overcomes them*, v. 7. Acts that muſt certainly take up more time than three Years and an half for their production.

III. *An-*

III. *Antichriſt*, who is the ſame with the *Wild Beaſt*, but now mentioned (as is granted by all) was in the womb in the Apoſtles dayes; wrought then under ground in a myſtery, labouring to come forth; which he at laſt did, *Exalting himſelf above all that is called God, or worſhipped, ſhewing himſelf that he is God*, 2 Theſ. 2. 4, 7. He more openly ſhew'd himſelf, whilſt the Apoſtle *John* was yet alive, than he did in *Paul's* dayes, *John* 2. 22, 23. and 4. 2, 3. So that it's evident, that the *Antichriſt* was in the womb in the Apoſtles dayes; and openly diſcover'd himſelf not long after the τὸ κατέχον (that which *letted*) call'd the ὁ κατέχων (the Letter, or he which *letteth*) 2 Theſ. 2. 6, 7. *was taken out of the way.* Various are the ſentiments of the Learned touching this Letter. The Learned *Brightman* makes him to be the ſixth head of the *Roman* Empire: others think him to be the Holy Spirit, who by his ſignal preſence, power with the Primitive believers, kept *Antichriſt* from aſcending to that heighth of dignity, ſupremacy, he aimed at. Some adjudge it to be the apoſtaſie ſpoken of, ver. 3. *Except there come a falling away firſt, and that man of Sin be revealed, the Son of Perdition.* q. d. The general Apoſtacy muſt firſt be, ere the *man of Sin* (or Antichriſt) openly manifeſt himſelf; when that is, he will quickly appear to head it. Its not yet coming, is that which lets his *Revelation.* The generality take it for the *Roman-Pagan*-Empire, or Emperour, in his full Power, and Majeſty, flouriſhing, and living at his ſeat in *Rome.* Which I humbly conceive is *Paul's* intendment. For, 1. No reaſon can be given, why *Paul* expreſſes himſelf in ſo dark terms; that which *letteth* this *Letter*, if the *Roman-Pagan*-Empire be not intended; but if ſo, the reaſon is obvious: They had an opinion, that this Empire was everlaſting; to have talk'd of its removal, would have ſtirr'd them up to have perſecuted the Saints, as the Enemies of it. Leſs occaſions they many times took ſo to do. 2. *Antichriſt's* ſeat was to be *Rome*, Rev. 17. 9. *The ſeven heads are ſeven Mountains on which the Woman ſitteth*, i. e. The City built on ſeven Hills, is *Antichriſts* Seat, viz. *Rome*, alone famous amongſt Hiſtorians upon that account.

Septem

Septem urbs alta jugis, toti quæ præsidet orbi.

The Seven-hill'd City that governs the World, saith *Propertius*.

But take the *Letter*, or that which *Letteth*, in either of the forementioned sences, and he hath been actually taken away for above this thousand Years. Immediately upon which *Antichrist* was revealed; whose time, and the Beast's, are the same; for they themselves are the same. Therefore the *fourty-two Months* cannot possibly denote *fourty-two* Ordinary Months, or *One thousand two hundred and sixty* natural dayes, *viz.* Three Years, and a half; but a much longer tract of time.

By what hath hitherto in this matter been offered, the Judicious Reader will find a plain probation of the main Thesis, we are now in the confirmation of, *viz.* that the *two Witnesses* come before the last of the last dayes. For,

2. The *two Witnesses* are expresly said to propheſie *One thousand two hundred and sixty Dayes*, i. e. Years, according to the Prophetick reckoning, as we have proved.

3. The *Witnesses Propheſying*, and the rampancy of the *Wild-Beast*, Rev. 13. 2, 3.——take up the same time of *fourty two Months*, or, *One thousand two hundred and sixty Dayes*; but it hath been demonstrated, that the term of the *Wild Beast* is not so short as three Years and an half; therefore the *Witnesses Propheſying* cannot be thrust into so narrow a compass.

4. The time of the *Witnesses Propheſying*, and *Antichrists* day (after his Revelation) are the same: For *Antichrist*, and the *Wild Beast*, Rev. 13. are the same. And the *Witnesses Propheſying*, and the rampancy of the *Wild Beast* take up the same time, as hath been proved. That *Antichrist* hath been reveal'd in the World for hundreds of Years past, hath also been demonstrated. Therefore the *Witnesses Propheſying* hath been also thus long, so must have their existence as *Propheſying Witnesses* before the last of the last Dayes;

Quod erat demonstrandum.

As touching the third supposition upon which the Objection is built, *viz.*

III. That

III. That the time of the *Witneſſes Propheſie*, is but for *One thouſand two hundred and ſixty* natural dayes: the contrary hath been, from what hath been ſaid touching the ſecond particular, abundantly evinc'd; to which add, The *Witneſſes are to Propheſie all the time of Antichriſt* (as hath been proved:) The truth is, they are raiſed up, Spirited by the Lord as *witneſſes* to *propheſie* againſt him, and his incroachments upon the Soveraign Authority of Chriſt. Tis true, the Papiſts, that they may clear the Pope of the charge hath been by the Proteſtants laid againſt him as the Antichriſt, aſſert, That Antichriſt is not yet come; that he is not to come till towards the period of time; to continue, when he comes, *but three years, and an half*. Thus *Bellarmin* l. 3. *De Pontif*. *Antichriſtus debet regnare non niſi tres annos cum medio præciſe. Antichriſti adventus erit paulo ante finem mundi: continuo poſt mortem ejus mundus finetur*. i. e. Antichriſt ought to raign but three years, and an half preciſely. The coming of Antichriſt, ſhall be a little before the end of the World: By and by, after his death, the World ſhall terminate.

Two things in this matter are eaſily demonſtrated.

1. That Antichriſt is long ſince come.

I. That the Papal Kingdom is the Antichriſt ſpoken of: which, if plainly from Scripture demonſtrated, it undeniably follows, that the time of the *witneſſes propheſie* cannot be ſhut up within the limits of *one Thouſand two Hundred and Sixty* natural days.

1. That *Antichriſt* is long ſince come, is evident; for,

1. He is *Propheſied* of, as to come when the Apoſtacy ſhould break forth, 2. *Theſ*. 2. 3. *Except there come a falling away firſt, and that man of ſin be revealed:* So that evidently upon the coming in of the Apoſtacy, *the man of ſin*, or Antichriſt, is to be revealed. But the Apoſtack hath been already for ſeveral hundreds of years: witneſs the corruption in doctrine, *viz*. Juſtification by Works, Tranſubſtantiation, *&c*. in Worſhip, *viz*. the veneration of Reliques, the invocation of Saints, the Worſhip of the breaden God, Images, *&c*.

2. The *Myſtery of Iniquity wrought* (viz. in Order to the bringing forth of the *man of Sin*) in the Apoſtles Dayes,

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3. The τὸ κατέχον, or that which letted his Revelation, 2 *Theſ.* 2. 6. was long ſince removed *out of the way*, as hath been demonſtrated. Immediately upon which, he was to be *revealed*, *ver.* 8. The truth of this, will more evidently appear in our diſcuſſions of the ſecond particular, *viz.*

2. That the Papal Kingdom, is *THE ANTICHRIST* ſpoken of in the Scripture: Which we ſhall in a diſtinct Treatiſe σὺν Θεῷ fully demonſtrate.

The third Period of time mentioned in the Revelation is,

III. The time of the laſt *Dragon-War*: When we have an account alſo of a *Goſpel-Church-ſtate*; Churches Worſhipping God, according to the appointment of Chriſt. Of this War we have an account, Rev. 12. 17. *And the Dragon was Wroth with the Woman, and went about to make War with the remnant of her Seed.* V. L. *And the Dragon was Wroth againſt the Woman, and went to make War with the reſt of her ſeed.* Ar. *Therefore that Serpent was wroth againſt the Woman; and went to wage War with the Seed of the Woman, that was left.* Syr. *And that Dragon was wroth againſt the Woman, and went to make War with them, who are the reſidue of her Seed.* Æth. *And this Beaſt was wroth againſt this Woman, and went that he might oppugn the reſt of her Sons.* Much to the ſame purpoſe.

A few things muſt be conſidered.

1. Who is meant by the *Dragon*. 2. Who by the *Woman*. 3. Who are the *Remnant of her Seed*. 4. What this *War is*. 5. To what Period of time it hath *Relation*. 6. That in the time of this *War*, there is a *Goſpel-Church-ſtate* of the appointment of Chriſt, to which Saints are found in Conformity.

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his, 1. Sublety. 2. Malice, Enmity againſt mankind, eſpecially the Saints. 3. Cruelty, in devouring, ſwallowing them up. 4. Srength, Power to put in Execution (by Divine ſufferance) his enmity againſt them. But yet the *Devil* as acting not in the *Roman-Pagan-ſtate*, but in the *Antichriſtian*; wherein he moſt evidently diſplayes his enmity, bloody cruelty, ſubtilty, and Power. Now this ſeems to be very evident. For this *Dragon* is ſaid to have *Seven Heads*, and *Ten Horns*, and *Ten Crowns* upon his *Heads*. The *Seven Heads* are interpreted, *Rev.* 17. 9, 10. not only to be *Seven Mountains*, but alſo *Seven Kings*, or ſeven ſorts of *Government*; whereof *five were fallen*, when *John* writ, *viz.* Kings, Conſuls, Tribunes, Decemvirs, Dictators; and *one then was*, viz. *Pagan*-Emperours; and the *Seventh* was *not yet come*, viz. Chriſtian Emperours; amongſt whom ſprings *Antichriſt*, who is ſaid to be the *Eighth* and yet of the *Seventh*, *ver.* 11. So then during the time of the *Roman-Pagan*-Emperors, the *Dragon* had but *Six Heads*; therefore by the *Dragon* we are not to underſtanding the *Devil* as acting in that ſtate, but in the *Antichriſtian*, when he had his *Seven Heads* compleat. The *Ten Horns* are alſo interpreted, *Rev.* 17. 12. to be *Ten Kings* which had at that time of *Johns* writing, *received no Kingdom*: They reſpect a time when the *Roman*-Empire ſhould be divided into *Ten Kingdoms*, which was not while the Empire was *Pagan*, but under the *Seventh Head*, about the Year *Four Hundred fifty ſix*. To which add that *John* doth plainly enough intimate, that theſe *Ten Horns* did not appertain to the *Sixth Head* that then was, or the *Roman-Pagan*-Empire, but to the *Seventh*, which was to come; for though he tells us, they were *Ten Kings*, yet he adds, that they had *received no Kingdom at that time*; i. e. they were Kings not actually, but only in the purpoſe of God, to be produced as ſuch under the *Seventh Head*, or *Roman*-Chriſtian-Empire. Beſides, the *Beaſt* with *Seven Heads*, and *Ten Horns*, is expreſly ſaid to carry the *Whore*, or *Antichriſtian-Church*, Rev. 17. 3. From all which its moſt clear, that the *Dragon* with *Seven Heads*, and *Ten Horns*, is to be underſtood the *Devil*, as acting not in the *Roman-Pagan*, but *Chriſtian* (or rather *Antichriſtian*) State.

2. By

2. By the *Woman*, we are to understand the Churches of Christ: So call'd upon the account of their visible espousal to him, or giving up themselves to him as their *Lord*, and *Husband*; owning his despotick Authority, in their profest Subjection to all his Institutions. This seems evident. Because,

1. By *Woman* in the first verse, is meant the Churches of Christ (as is generally granted) the Primitive Churches, say most; the Churches of Christ, as appearing in a latter-day-glory, say others: And as the *Woman* was at first call'd of אִישׁ, *Ish* the Man, אִשָּׁה *Isha* Woman, because she was of him: So are the Churches of Christ call'd, הַשּׁוּלַמִּית, *Hashulammith*, *Shulamiteſſe*, or *Salomona*, or she that is *peaceable*, of him who is the true שְׁלֹמֹה *Sheloma*, Cant. 6. 12.

2. These are frequently, as is already proved, call'd *the Bride*, *the Wife of Christ*, said to be betrothed, espoused to him: He is call'd their אִישׁ *Ish*, *Lord*, *Husband*.

3. The *Woman* (as related to Christ) is in the Book of the *Revelation*, set in opposition to the *Whore*, or *Mother of Harlots*, Rev. 17. Now she types out the false Churches: therefore by the *Woman* we are to understand the true *Churches* of Christ.

3. By the *remnant of the Womans Seed*, some understand such as were brought forth by her in the *Wilderneſs*, or particular members of the Church (as others) who by reason of the iniquity of the times, cannot come together to Worship God in the Solemn Assemblies openly, as formerly, yet seperately and apart, they do worship him. Now there are several things that I humbly conceive lye in the way of these interpretations.

1. This War is not in, but out of the *Wilderneſs*; For into the Wilderness the *Dragon* could not, it seems, pursue her. Therefore he casts a *Flood of Water out of his mouth*, *to swallow her up*, but with little Success, for the Earth helps her, *opens her mouth and swallows up the Flood*, Rev. 12. 15, 16. Besides, he would (if he could) have attaqu't the *Mother* in the *Wilderneſs*, as well as the *Children* brought forth by her there; whereas this is a particular *War* against *the remnant of her seed*. Nor,

2. Can I ſee, how their Worſhipping ſeverally, and a part, is conſiſtent with the Characters given of *the remnant of the Womans ſeed*, ver. 17. who are expreſly ſaid to *Keep the Commandments of God, and to have the Teſtimony of Jeſus Chriſt*. Nor,

3. Would *Satan* have lookt upon them in their divided State, to be ſo conſiderable, as to go about to make ſo formal a *War* againſt them, as is intimated: could he diſunite, break, diſſipate, ſcatter the Diſciples of Chriſt, he would think he had done his work; at leaſt ſo far, that he might pick them up by degrees, as he ſaw meet; and not put himſelf to the coſt and trouble [ἀπελθὼν ποιῆσαι πόλεμον] of raiſing a *War* againſt them. Little do ſome think, how much they ſerve *Satan*, by driving on a deſign of ſcattering the *Saints*, and calling them off their *Church-Aſſemblies*: A work he hath been attempting by various artifices, and methods, ever ſince Chriſt had his Churches in the World; but hitherto without ſucceſs.

This matter then muſt farther be conſidered. By the *ſeed of the Woman* (in the firſt Scripture-Notion of that expreſſion) we are to underſtand the *Meſſiah*, Chriſt, *Gen.* 3. 15. Here it hath reſpect to the Saints, begotten by the Word, and Spirit of Jeſus: call'd *the ſeed of the Woman*, becauſe born in the midſt of the Churches of Chriſt, before that their *flight into the Wilderneſs*, mention'd, *v.* 14. As alſo becauſe like *her*, of the ſame nature, ſpirit, temper, walking in the ſame footſteps, owning the ſame Principles, Doctrine, practiſing the ſame Worſhip, found in the obſervation of the ſame Inſtitutions, Ordinances, with her. By the *remnant* then of *her ſeed*, we are to underſtand, ſuch as remain behind her, when ſhe *flies into the Wilderneſs*, go not with her thither. The *Wilderneſs* points out a ſtate of ſecrecy, retirement, and ſo ſafety: The *Woman* (i. e. the body of the Churches) *Flies* into the *Wilderneſs from the face of the Serpent*, Worſhips in holes, corners; whileſt this *remnant* keep on in their viſible owning the Wayes, Ordinances, Inſtitutions of *Chriſt* as formerly. Who (with ſubmiſſion I ſpeak it) I conceive to be moſt ſtrictly the *Witneſſes* in their laſt teſtimony to *Jeſus*.

4. As

4. As touching the fourth and fifth particular, what this *War* is, and to what period of time it hath relation; It ſeems (at leaſt to me) evident from what hath been already offer'd, that 'tis the laſt advance of the *Dragon*, or *Devil*, acting in the Papal-Antichriſtian-Wilde-Beaſt, aſcending out of the bottomleſs Pit (or coming forth in more than ordinary malice, fury) againſt the *two Witneſſes*, or ſuch of the *Womans ſeed*, who ſhall at this time moſt ſtrictly have the Spirit of *Propheſie* with them; and ſo bear up for a ſeaſon, in a teſtimony for *Chriſt* againſt him; the iſſue whereof, ſhall be their *ſlaughter*, or the driving them off that publick teſtimony they are bearing, into the *Wilderneſs*, whether the *Woman*, or the body of the *Churches* was before *fled*. And this ſeems more than Probable. Becauſe,

1. Though here's mention of the *Dragons* going about to make *War* with *the remnant of the Womans ſeed*; yet there's no intimation of the leaſt execution, as to any corporeal *ſlaughter* he makes upon them: but they ſeem rather (with reſpect to that) in as great ſafety as the *Woman* that before was *fled into the Wilderneſs*: In anſwer to which, the *ſlaughter* of the *Witneſſes* is not, cannot be a corporeal *ſlaughter*, as amongſt others is moſt evident from this ſingle conſideration: *viz.* Such as their *ſlaughter* is, ſuch will their *Reſurrection* be; if their *ſlaughter* be corporeal, their *Reſurrection* muſt be ſo: But their *Reſurrection* is not, cannot be a corporeal *Reſurrection*; becauſe it croſſes the Scripture, 1 *Cor.* 15. 23. *Every one in his own order, Chriſt the firſt-fruits, afterwards thoſe that are Chriſt's at his coming:* clearly aſſerting, that the Saints riſe not till the perſonal coming of Chriſt: But now the *Witneſſes* riſe before; as is granted by all.

2. After this advance of the *Dragon*, you hear no more of this *remnant* of the *Womans ſeed*, till the great Randezvouz upon *Mount Sion*, Rev. 14. 1. Where they are the riſen *Witneſſes*, repreſented under the notion of *One Hundred forty and four Thouſand, with their fathers name upon their foreheads*---going forth under the conduct of the Lamb, to execute the *Judgements* written againſt *Antichriſt*, *ver.* 7. 8, 9, 10, 11, 12. to the end. And no wonder, for all this while, *viz.* from

from the time of their *ſlaughter*, to the time of their *riſe*, they lie *Dead*, as to any publick viſible witneſs for Chriſt; which formerly they bear, till the Spirit of Life, from God, re-enters into them; and they ſtand upon their feet——.

3. This *War* againſt the *remnant* of the *Womans ſeed*, is much about the ſame time with her ſecond *flight into the Wilderneſs*, ver. 14. That that *flight* of the *Woman* into the *Wilderneſs* is a ſecond flight, is evident. For,

1. She is repreſented, *ver.* 10, 12. as coming out of it with *Tryumph*, *Shouting*, having greatned confidence, that ſhe ſhould never return thither again; for ſhe ſings, ver. 10. *Now is come Salvation, and Strength, and the Kingdom of our God, and the Power of his Chriſt.*

2. The *Wilderneſs* whether ſhe flies, is call'd *HER PLACE*, ver. 14. *viz.* with reſpect to what's ſaid, *ver.* 6. with relation to her firſt flying thither. *And the Woman fled into the Wilderneſs, where ſhe hath a place prepared of God.* Into this place, which is now call'd, *her place*, becauſe before prepar'd for her of God, doth ſhe now fly. Now that ſecond *flight* of the *Woman* into the *Wilderneſs*, is exactly the ſame with the time of the Witneſſes lying dead; *She is nouriſh't for a time, times, and half a time, from the face of the Serpent:* So the Witneſſes lye dead a time [one Year] times [two Years] and half a time [half a Year] viz. *Three Years and a half.* which is congruous to the Scripture-Notion of time, or times, *Dan.* 4. 23, 25.

VI. That in the time of this *War*, there is a *Goſpel-Church-ſtate*, is evident. For,

1. There's the *Woman*, i.e. the Saints in Church-Communion Worſhipping God in the wayes of Chriſts Inſtitution (for upon this account ſhe's call'd *the Woman, Bride of Chriſt*, as hath been proved) *fled into the Wilderneſs*, juſt (as 'twere) upon its commencement.

2. The *Remnant of the Womans ſeed which keep the Commandments of God*, ver. 17. If by the *Commandments of God*, we underſtand the Commandments of God the Father, or of Jeſus Chriſt, it comes all to one. For one great Commandment of the Father to the Sons of Men, is to hear Chriſt,

Deut.

Dent. 18. 18, 19. And on the Holy Mount, a voice is heard to the ſame purpoſe, *Mat.* 17. 5. And Chriſt tells us, that thoſe that have *heard*, and *learnt* of the Father, *come to him*; viz. to be *inſtructed* by him, *John* 6. 45. And he that *hears* him, *i. e.* obey's, ſubjects to him, his in-doctrinations, teachings, hears the Father.

3. They are alſo ſaid to have the Teſtimony of Jeſus. *i. e.*

1. *Negatively*, they hold not to the Decrees, Canons, Laws, Inſtitutions of Pope, Councils, Fathers, *&c.* They abhor to comply with any *Antichriſtian* Superſtitions, Worſhip, Orders, Ordinances: would they have done ſo, the *Devil* had never gon about to make *War* againſt them. The Spirit teſtifyes of them, that they *were not defiled with Woman*, Rev. 14. 4. *i. e.* with none of the Idolatries, Superſtitions, Fornications of the great *Whore*, or any of her *Daughters*.

2. *Poſitively*, they do viſibly own Jeſus Chriſt, in all his Offices, Laws, Inſtitutions; nor will they be perſwaded to leave them, or ceaſe to conform to them whatever it coſt them. The Lord teſtifies of them in their riſen-ſtate, that *they are Virgins*, Rev. 14. 4. *i. e.* chaſt to Chriſt, faithful to his Inſtitutions.

And thus much touching the Third Period of time, in which it's evident, there are Churches of the inſtitution of Chriſt. That there are ſo,

4. At the *Witneſſes* riſe, and all along the pouring out of the *Vials*, is very evident by the ſame Book of the *Revelation*: By the way I would modeſtly give my Judgment touching Two things.

I. That the *riſen-Witneſſes*, and the *Vial-Angels*, contemporize. This ſeems evident. For,

1. The time of the *Witneſſes Propheſying*, is a time of *Mourning* to them, being in their *Sack-cloth-ſtate*, and for the moſt part the time of *Antichriſt*'s rampancy: but at the time of their riſe, the ſcene begins to alter; and the Vengance of God falls ſo fearfully upon the *Antichriſtians*, that the tenth part of the *City falls*; or one of the *Ten Kingdoms* totally draws

draws off from *Antichriſt*, and is brought into ſubjection to Chriſt: The time of the beginning of the pouring out of the *Vials*, is a time of *Mourning* to the *Antichriſtians*: for the *Vials* are *Vials* of the *Pure Wrath of God Almighty* pour'd forth in his Authority, and by his Appointment, upon them.

2. From the *Witneſſes riſe*, the deſtruction of the *Kingdom* of the *Beaſt*, or of *Antichriſt* goe's on, till he be wholly deſtroyed, and the Kingdoms become the Lords, *Rev.* 11. 14, 15, 16, 17, 18. The ſame fate befals the *Antichriſtians* under the pouring forth of the *Vials*: their Kingdom is gradually waſted, conſumed, till it ceaſe to be, *Rev.* 16 from firſt to laſt. But this is not a place fully to proſecute this matter.

II. That there are none of the *Vials* yet poured forth: Theſe few things (amongſt others) which muſt not now be mentioned) lead me captive to the belief of this Aſſertion.

1. The *Witneſſes*, I humbly conceive, are not yet *riſen*, 'tis to be feared not yet *ſlain*. Now the *riſen-witneſſes*, and *Vial-Angels* ſynchronizing, they not being *riſen*, theſe have not pour'd forth one *Vial*.

2. We have not yet ſeen the preparatory work, to the powring forth of the *Vials* mentioned, *Rev.* 15.

3. The ſubject of the *Vials* are the perſons, or things of *Antichriſt*. The *Vials* being *Vials* of pure *Wrath*; on whatever perſons, or things, they fall, they totally conſume them; ſo, as that they ſhall never ſtand up, or exiſt more. What of the *Perſons*, things of *Antichriſt* have been thus removed, deſtroyed; Are they not all in their ſplendour, height, glory at this day?

4. The *Vial-Angels*, and the *Stone-ſmiting*, Dan. 2. ſynchronize: the effects of the one, and the other, are the ſame; viz. the total deſtruction of *Antichriſt*, and introduction, exaltment, of the Kingdom of the *Lord Jeſus*. But the *Stone* hath yet not begun to *ſmite*; for when it begins ſo to do, it ſhall never ceaſe, till the Image be wholly *deſtroyed*; and it (the *Stone*) become a great Mountain filling the whole Earth,

Dan.

Dan. 2. 34, 35. Therefore none of the *Vials* are yet poured out. But of this matter we must not now speak at large.

That there are particular Churches upon the rise of the *Witnesses*, and the pouring out of the *Vials*, will receive a speedy dispatch.

1. Now the *Witnesses* (which we have proved to be particular *Churches*) stand upon their *feet*——. Begin openly, with their wonted, and perhaps, greater courage and boldness to assert, and give *Witness* to the Wayes, and Institutions of *Christ*; which all the time of their *Prophesying*, they were publickly, and in the time of their *slaughter*, they were privately found in the practice of, *Rev.* 11. 11.

2. Now the *Woman* that had *fled into the Wilderness*, and was *nourisht* there all the time of the *Witnesses slaughter*, comes out from thence, and shews her self as the true Loyal Spouse of Christ, in her visible subjection to him; in all his glorious Institutions, and Appointments. To which time, that propheſie seems to have respect, *Cant.* 8. 5.

3. Now *the Temple, of the Tabernacle of the Testimony in Heaven is open'd*, Rev. 15. 5. A few things must be enquired into.

1. What we are to understand by the *Temple*.

2. Why 'tis call'd, *The Temple of the Tabernacle of the Testimony*.

3. In what sense it's said, *to be opened*.

1. By the *Temple*, we are to understand the *Gospel-Church-state*, the Churches, Ordinances, Institutions of *CHRIST*: which hath been before proved, are represented under that notion, with the Reasons thereof.

2. 'Tis call'd, *The Temple of the Tabernacle of the Testimony*; because the presence of God, his Laws, Statutes, Ordinances, were with them, amongst them, in a special peculiar manner. The Tabernacle of Old was a Type of his special presence with his people then, *Exod.* 25. 8. and 29. 45, 46. *Levit.* 26. 11, 12. Therefore God is said to *dwell* in the *Tabernacle*; its call'd his *Habitation*, 2 *Sam.* 15. 25. There he promised to meet with, and speak to his People, *Exod.*

29. 42, 43. This *Tabernacle* is call'd, the *Tabernacle of Teſtimony*, *Exod.* 38. 21. *Acts* 7. 44. becauſe in it was the *Ark*, wherein was the *Law*, or *Teſtimony*. 'Twas at laſt brought into the Temple at *Jeruſalem*, 1 *Chron.* 8. 4.——2 *Chron.* 5. 5. This here is ſaid to be in Heaven (or appertaining to the Goſpel-Miniſtration) perhaps on purpoſe to obviate any miſtake, the *Jews* might have of the reſtitution of their Temple-Worſhip; *q. d.* Though I ſpeak of the Temple of the *Tabernacle of Teſtimony*; don't think, that I intend that which was built, by *Moſes*, *Solomon*, and that your Old-Worſhip thereto affixed, ſhall be reſtored; no, I am treating of another kind of *Temple*, under another *Miniſtration*, viz. an Heavenly, which he that ſpeaks from Heaven hath introduced. To which appertains the Teſtimony, Laws, Inſtitutions, he hath given forth; wherein he hath promiſed to meet his People, bleſs them, fill them with his Company, Preſence, Glory.

3. By the *Opening of the Temple of the Tabernacle in Heaven*, we are not to underſtand, the introduction of a New-Goſpel-Miniſtration: The vanity, emptineſs, ridicule of ſuch an interpretation is from hence manifeſt; that *John* ſaith not, that there ſhall be a New-Temple built; but only, that the *Temple ſhall be opened*, i. e. the Old Temple of the Tabernacle that was ſtanding all the times of the *Pagan*-Antichriſtian perſecutions. And this very Scripture is of it ſelf evidence ſufficient, that at leaſt all the times of *Antichriſt*, there was an abiding *Temple*, or *Goſpel-Church-ſtate*, *Worſhip*, *Worſhippers* therein. For at the riſe of *Antichriſt* we find a *Temple*, Rev. 11. 1. and now at the going forth of the *Vial-Angels*, this very *Temple* is *open'd*: not the leaſt tittle, ſyllable, of the conſtituting a new one; but the opening the old. The word is not οἰκοδομέω to build; no, nor ſo much ἀνοικοδομέω, to reſtore, or repair; but ἀνοίγω, to *open* that which was already built, and ſufficiently beautified by the Lord. The words are perhaps an alluſion to 2 *Chron.* 28. 24. & 29. 3. The firſt Scripture tells us, that *Ahaz* had *ſhut up the doors of the Houſe of the Lord*; the latter, that good *Hezekiah open'd them*. 'Twas the ſame Houſe, the ſame doors (not

(not others) that was *ſhut up* and *opened*. The meaning is, *Goſpel-Churches* that a little before were Worſhipping more retiredly, privately, are now again brought to publick view; returned from their Wilderneſs, retired-ſtate, to an open profeſſion, owning of the Laws, Wayes of *JESUS*.

4. The *Vial-Angels* come out of this Temple thus opened, *Rev.* 15. 6. For they are ſome of the moſt Spiritual, principal of the Temple-Worſhippers (or members of theſe Churches) as is evident from their Prieſtly-array, they are *clothed in pure and White-linnen, having their breaſts girded with Golden-Girdles:* The attire of the Prieſts, *Exod.* 28. 6, 8. Temple-Worſhippers are a *Royal Prieſthood*, 1 Pet. 2. 9.

5. During the whole time of the pouring out of the *Vials* (at the cloſe of which, as is generally granted, Chriſt comes) we find the continuance of this Temple, ver 8. *And the Temple was filled with Smoak from the Glory of God, and from his Power*, (*i. e.* there was a more than ordinary preſence of God, with theſe Temple-Worſhippers) *and no man was able to enter into the Temple* (*viz.* to interrupt, diſturb the Worſhippers there, as formerly they had done) *till the ſeven Plagues of the ſeven-Angels were fulfilled*, (*i. e.* till they were all pour'd out) *Antichriſt* by them perfectly *deſtroyed*, the Glorious Kingdom of our *LORD* and *SAVIOUR* introduced.

CHAP. V.

Goſpel-Churches part of that Miniſtration ſet on foot by Chriſt: The whole of that Miniſtration permanent, to continue to the end of the World. Mat. 28. 19, 20. 1 Cor. 11. 26. *Explained. An Objection Anſwered.* 1 Tim. 6. 13, 14. *Explained.* Heb. 1. 1, 2. *Conſidered, opened. The Excellency of the diſcovery God the Father made of his Will by his Son, above all other diſcoveries he had before made: nothing new to be added to it.* Dan. 9. 24. *Explained. The* קדש קדשים *who. Viſion, and Propheſie what*

it is. The ſealing it up, what it imports. There's no ground left for any New-Miniſtration, or any alteration in that ſet on foot by Chriſt. The reaſons of the alteration of the Old Teſtament-Miniſtration, with the Inſtitutions thereto belonging. The Goſpel-Miniſtration, Ordinances, muſt continue, except a greater than Chriſt come.

Demonſtration. V.

THe *Goſpel-Church-ſtate*, with the Churches Inſtitutions, Ordinances thereunto belonging, is *part of that Miniſtration, that was ſet on foot by the Lord Jeſus, when he Tabernacled amongſt men*; as hath already been demonſtrated. Now the whole of that Miniſtration that was then ſet on foot by him, is permanent, and inviolably to be obſerved to the end of the World. To the proof of which, we now addreſs our ſelves.

I. Chriſt himſelf ſeems to intimate as much, when he gives commiſſion to the Apoſtles, to go forth to preach the Goſpel, teaching them who ſhall be converted by their Miniſtry to obſerve his whole charge, Mat. 28. 19, 20. *Go ye therefore, and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit: Teaching them to obſerve all things whatever I have commanded you; and lo, I am with you alway, even unto the end of the World.* Two things are plainly aſſerted. 1. That whatever Chriſt gave them in charge to communicate to others, was to be obſerved and kept by them to *the end of the World.* 2. That the Lord Jeſus Chriſt would all along communicate his preſence, to ſuch as ſhould, to that great period of time, be found in the obſervance of what he commanded.

II. The great Apoſtle of the *Gentiles*, who alſo had ſeen the Lord, and converſt with him, when he was caught up into the third Heavens, expreſly aſſerts concerning one part of this *Goſpel-Miniſtration*, or one great *Ordinance* appertaining thereunto, (and ſuch an one as none can regularly be found in the practice of, but ſuch as are in a *Church-ſtate*, Act. 2. 42.) *viz.* The Ordinance of Breaking Bread, that it

was

was to continue to the coming of our Lord, 1 Cor. 11. 26. *For as often as ye eat this Bread, and drink this Cup, ye do ſhew forth the Lords death until he come.* Chriſt commanded his Diſciples a little before he was offer'd up a Sacrifice for them, to be found in this practice, *Luke* 22. 19, 20. —— *This do in remembrance of me.* And afterwards charges them as they love him, to be found in the obſervance of it (as of other his Commandments) John 14. 15. *If ye love me, keep my Commandments.* Tells them it's an argument of their love, and true friendſhip to him ſo to do, John 14. 21, 23. and 15. 14. *Ye are my Friends, if ye do whatſoever I command you.* Which ſaith our Apoſtle, we are to do till our Lord comes.

Object. 1. But we witneſs the Lord already come to us: therefore we are no longer to be under the obſervation of it.

Anſw. And thus ſome in the Apoſtles dayes, were wont to talk, that they had experienced the Reſurrection, 'twas to them paſt already; ſo endeavouring to evert the great Doctrine of the Goſpel, *the Reſurrection from the Dead.* Againſt whom he ſmartly diſputes, 1 *Cor.* 15.

But in what ſenſe it is, that any pretend, that Chriſt is already come, muſt be a little conſider'd.

1. He is come in *Spirit*, *Power*, ſay ſome. *Anſw.* And ſo he was before the writing of this Epiſtle: yea, before any one particular Church was gathered by the Apoſtles. Never ſuch a coming of Chriſt in *Spirit* and *Power*, as was that in the day of *Pentecoſt*, *Act.* 2. Every believer, 'tis true, witneſſes his coming to him in Spirit, Power, Quickning; Raiſing him from the death of Sin, to the life of Righteouſneſs, Sanctifying, Cleanſing him; which, whoever doth not, whatever his profeſſion is, or by what name ſoever he is call'd, he is not a Believer: but in this ſenſe, he was already come to theſe *Corinthians*, before *Paul* writ this Epiſtle to them. He ownes them for a Church of God, affirmes that they were Sanctified in Chriſt Jeſus, call'd to be Saints, that the grace of God was given them by Chriſt Jeſus; that in every thing they were enriched by him, in all *utte-*

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rance, and in all *knowledge*, that the teſtimony of Chriſt was confirmed in them; ſo that they came behind in no Spiritual gift; that they were call'd unto the fellowſhip of his Son Jeſus Chriſt, 1 *Cor.* 2. 4, 5, 6, 7, 9. with much more that might be mentioned, evidently declaring, that Chriſt was in *Spirit*, *Power*, already come to them; yet the Apoſtle ſpeaks of another coming, till which, the Saints are to be found in the practice of this inſtitution; which coming alſo, theſe *Corinthians* waited for, 1 Cor. 1. 7. *Waiting for the coming of our Lord Jeſus Chriſt.*

Object. 2. He is come already to ſome in perſon; ſay others, there's therefore an end of this Inſtitution, the whole Miniſtration.

Anſw. But the coming of Chriſt in a corner, is not the coming the Apoſtle here ſpeaks of——. 'Tis an unſcriptural, anti-ſcriptural notion (as hath been demonſtrated); but that coming which the *Corinthians*, with all the Saints ever ſince his departure, have been waiting for, *viz.* his Glorious, Viſible coming in the Clouds of Heaven, when every eye ſhall ſee him.

III. The ſame Apoſtle moſt ſolemnly charges his beloved Son *Timothy*, to keep the Commandment without ſpot, to the coming of our Lord Jeſus Chriſt. 1 *Tim.* 6. 13, 14. *I give thee charge in the ſight of God, who quickneth all things, and before Chriſt Jeſus, who before* Pontius Pilate *witneſſed a good confeſſion, that thou keep this Commandment without ſpot—— till the appearing of our Lord Jeſus Chriſt.* What's meant by *Commandment? Anſwer*, The words in the Greek are τηρῆσαί σε τὴν ἐντολὴν, *That you keep the Commandment.* So the *Ar. Syr. V. L.* render it; *His Commandment*, ſo the *Æth.* reads it: τὴν ἐντολὴν, is put for τὰς ἐντολὰς, *the Commandment*, for *the Commandments*; ſo *Piſcator* renders it, *Ut ſerves hæc mandata, that thou keep theſe Commandments*, viz. the Commandments he had, as the Apoſtle of Jeſus Chriſt, communicated to *Timothy* from Chriſt. Theſe Believers were to obſerve, keep, till the appearing of Chriſt Jeſus. If the words be ſtrictly adhered to, and there be no enallage of the number allowed, it comes to the ſame purpoſe. For 'twill

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not I preſume, be denied, that by *Commandment* we are not to underſtand any *Commandment* given forth by *Paul's* private Spirit; but the Commandment of Chriſt through him. Now of all Chriſt's Commandments, there's the ſame reaſon, our reception, owning of, obedience to any one, is grounded upon his Soveraign Authority: If I may reject one, I may reject all; and if I am bound to attend to, obey one, I am bound to attend to, obey all. For 'tis the ſame Law-giver, that hath given them all forth. Beſides, the Apoſtle in this Epiſtle, *Chap.* 5. 21. charges him *before God, and the Lord Jeſus Chriſt, and the Elect Angels, that he obſerve the things delivered to him, without preferring one before another:* which ſeems to be the Commandment, he thus ſolemnly charges him in the words under conſideration, *to keep without ſpot, and unblameable to the coming of Chriſt.* The plain meaning is, the Apoſtle writes this Epiſtle to *Timothy*, on purpoſe to inſtruct him how to *behave himſelf in the Church of God*, Chap. 3. 15. He had given him ſundry directions touching the Officers to be choſen in the Church, *Chap.* 3. Speaks of the Apoſtaſie from the Doctrine, and Worſhip of the Goſpel that ſhould be in an after-day, *Chap.* 4. (of which alſo he had treated in his ſecond Epiſtle to the *Theſſalonians*, Chap. 2.) would have him put the *Brethren in remembrance of theſe things*, Chap. 4. 6. charges him to give attendance to the work of the Miniſtry, to which he was call'd; to take *heed to the Doctrine*, relating to Faith, and Church-order, which was deliver'd to him, *Chap.* 4. 14, 16. which he calls that which was *committed to his truſt*, which he commands him to *keep*, *Chap.* 6. 20. yea, to command and teach to others, *Chap.* 4. 10. And having charged him to obſerve all theſe things without *partiality*, *Chap.* 5. 21. he in this place moſt ſolemnly commands him to keep that Commandment of his. The ſum is, 1. Whatever the Apoſtle had charged upon *Timothy*, relating to the Doctrine and Worſhip of the Goſpel; to the Church, and the Inſtitutions thereof; he was not only to obſerve himſelf, but to command others alſo to do ſo. 2. That theſe Orders, Inſtitutions, Ordinances, were to *continue* to the next Glorious Perſonal coming of our Lord Jeſus, and the Saints

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in their ſeveral Generations, are till then, to be found in the conſcientious obſervance, and practice of them; whence it neceſſarily follows, that the Miniſtration introduced by Chriſt (which for the moſt part conſiſts in what we have but now inſtanc'd in) muſt continue till that day.

IV. Our Apoſtle give us a farther, and moſt ample demonſtration of the Truth pleaded for, Heb. 1. 1, 2. *God who at ſundry times, and in divers manners ſpake in times paſt to the Fathers, hath in theſe laſt dayes ſpoken unto us by his Son.* The laſt dayes, are the *laſt dayes* of the *Judaick* Church-ſtate, the whole œconomy; all the Laws, Statutes, Orders, Inſtitutions thereunto appertaining. *God hath ſpoken*——*i. e.* God the Father hath done ſo by his Son, in his perſonal Miniſtry, when he tabernacled amongſt men. The deſign of the Apoſtle in the words under conſideration it's obvious, is to give the *Goſpel-Miniſtration* a preferrence above all that went before it. And this he doth eſpecially two wayes.

1. The diſcoveries God made of his Will to the Fathers in times paſt, he made by the Prophets: but the diſcovery of his Will in the *Goſpel-Miniſtration*, is by his Son. Now though 'tis true, the Prophets were worthy, excellent, glorious ones; yet they were but υἱοι ἀνθρωποι, meer men; but בְּנֵי אָדָם the Sons of *Adam*: The Son of God, the Mediator of the New-Covenant (by whom the Father ſpake, when he dwelt amongſt us) is *fair*, *fair* above them all, *Pſal.* 45. Tranſcends them all in Beauty, Excellency, Authority, Glory, as being ὁ υἱὸς, ὁ ἀγαπητὸς, that Son, that well-beloved Son of the Father in whom he was well pleaſed.

2. All the diſcoveries that were before, were but partial, gradual. He gave a hint to *Adam*, to *Noah*; ſpake more plainly to *Abraham*, *Iſaac*, *Jacob*, *Gen.* 12. 1, 2, 3, 4. *Chap.* 15. 11, 12. and 17. 1, 2. and 26. 24. *Chap.* 49. Afterward to *Moſes* in giving the Law, and erection of the Judaick-Church; when there was ſuch a diſcovery of the mind of God, that lookt like ſo perfect a model, that nothing further was to be expected; yet he afterward ſpake by *David*, the *Prophets*, *Ezra*, &c. but now by his Son, he hath made a perfect, and full diſcovery of his Mind, and Will;

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ſo as nothing more, nothing new, nothing beyond it is to be expected. That ſuch a diſcovery ſhould be made by him, was before Propheſied of him, Dan. 9. 24. *Seventy Weeks are determined upon the People——to finiſh the tranſgreſſion——to ſeal up the Viſion, and Propheſie, and to anoint the moſt Holy.* That 'tis a Propheſie of Chriſt, is generally acknowledged by both Chriſtians, and Jews. *Nachmanides* tells us קדש קדשים הוא משיח, this *Holy of Holies* (or the *moſt Holy*, as we tranſlate) is the Meſſiah, who is ſanctified from amongſt the Sons of *David*. The work he was to do when he came in the World, is amply decypher'd, *viz.* to *Finiſh tranſgreſſion, to make an end of Sins, to make reconciliation for iniquities, and to bring in everlaſting Righteouſneſs, and to ſeal up the Viſion, and Propheſie.* This laſt is, what we are at preſent concerned to take notice of. Two things muſt be enquired into.

1. What's meant by *Viſion*, and *Propheſie*.

2. In what ſenſe the קדש קדשים the *Holy of Holyes*, or the *Holineſs of Holineſſes*, the *Meſſiah*, *CHRIST*, *ſealed up the Viſion, and Propheſie.*

1. Touching the firſt, by *Viſion and Propheſie*, we are to underſtand, all the wayes of diſcovery of the mind and Will of God, he was pleaſed to make uſe of for the inſtruction of the Judaick-Church therein.

2. As to the ſecond, *Chriſt ſealed the Viſion and Propheſie*, by finiſhing, perfecting it, ſo as no more was, or needed to be added thereunto, as to the making the diſcovery of the Fathers will compleat. So the Word חָתַם *Chatham* (tranſlated *ſeal*) ſignifies, *Ezek.* 28, 12. *Thou ſealeſt up the Summe: Vatablus*, and the *Tigurine* render it, *Tues omnibus numeris abſolutum exemplar*; *Thou art in all reſpects a perfect example.* And to the ſame purpoſe, *Caſtalion.* The *Syriack* renders it, by a word that ſignifies as to *Seal*, ſo to *compleat*, make *perfect*; and the *Arabick*, by a word, that ſignifies to make an *end* of *ſpeaking*. When a man hath writ the whole of his mind he intends to communicate in his letter, he *ſeals* it up. The meaning is, God had divers wayes, and manners, in dayes paſt, revealed his Will to the Church; at laſt he

ſent his Son, as the great and laſt Prophet, who fully, perfectly diſcovers his mind to her; ſo that a further Inſtruction there needs not, nor is there to be expected. But,

V. There's no ground left for any *New-Miniſtration*, or *any Alteration in that ſet on foot by Chriſt*. The reaſons of the alteration of the Old-Teſtament-Miniſtration, with the Inſtitutions, Ordinances thereunto appertaining, may be reduced to a twofold-head.

1. They all pointed at, had reſpect to the Meſſiah, Chriſt, to come, *Rom.* 10. 4. *Chriſt is the end of the Law*. This the Apoſtle aſſerts to be the ground of its abolition, *Heb.* 10. 1, 9.

2. Chriſt was to come during its continuance, as Lord over his own Houſe, with more ample Power, and Authority than any that went before him, *Heb.* 1. 1, 2, 3. & 3. 5, 6. He had then Power, Authority, to confirm, remove, aboliſh as he pleaſed; and none could ſay unto him in this matter, What doſt thou? But neither of theſe can be ſuppoſed as the ground of altering, diſcontinuing the Miniſtration ſet on foot by Chriſt. He was then already come, tabernacled among men: and come he was, as the great Prophet, Lord, King, of the Church; and as ſuch, gives forth Laws for them to ſubject, conform to.

VI. The *Goſpel-Miniſtration*, *Inſtitutions*, *muſt continue, except a greater than Chriſt come*. The Law was given forth by *Moſes*, it continued thouſands of Years; and notwithſtanding the degeneracy, corruption that was amongſt the People, none could put a period to it; the Church was bound to the obſervation of it, to the coming of Chriſt, *Mal.* 4. 4. with *Deut.* 34. 10. and that upon this foot of account; becauſe till Chriſt, none roſe up greater than he. Therefore *Paul* going about to demonſtrate to the *Jews* the abolition of the Moſaick Miniſtration, layes the Foundation of his diſcourſe in the ſuper-eminent Authority of the Lord Jeſus. 'Tis true, the Law was moſt ſolemnly given forth by the Miniſtration of Angels in the hands of *Moſes*, but *Chriſt* is above *Angels*, *Heb.* 1. 4. and 2. 2. above *Moſes*, chap. 3. 3.

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Is there any greater, ſuperiour to Chriſt? If not (as moſt certain it is there is not; to aſſert it, is the height of Antichriſtianiſm, 'tis blaſphemy againſt the Son) then the Miniſtration inſtituted by him, muſt of neceſſity continue till he come to put a period to it. For it muſt be a greater, and ſuperior, that can aboliſh or alter what is eſtabliſht.

CHAP. VI.

The end for which Chriſt Inſtituted the Goſpel-Church-ſtate, Churches, Ordinances, the ſame; and will continue ſo to the time of the conſummation of all things. The particular ends inſtanc'd in. Sanctifying the Name of the Lord in Worſhip, what it is. A ſolemn, publick, avowed, owning, ſubjection to Chriſt, ſetting forth the Lords honour, publiſhing his praiſes. Eph. 3. 21. *Explained. Saints mutual edification, growth. The confirmation of their mutual Love to each other. Are ſome of the ends for which Chriſt inſtituted Goſpel-Churches, Ordinances, demonſtrated.*

Demonſtration. VI.

THE end for which, the Lord Jeſus eſtabliſht the *Goſpel-Church-ſtate, Goſpel-Churches, Inſtitutions, Ordinances, is the ſame that ever 'twas, and will continue ſo to be till the time of the conſummation of all things.* Whence its continuation neceſſarily follows. Let's a little conſider what were the ends for which God from the beginning, inſtituted a *Church-ſtate* in the World. Amongſt others that perhaps might be mentioned, theſe are the chief.

I. The Sanctification of his name therein, Lev. 10. 3. *This is that which the Lord hath ſaid, I will be Sanctified in all thoſe that draw nigh to me*——. 'Tis of the ſolemn Worſhip of God in that *Church-ſtate* he is there ſpeaking: In

particular, touching that Inſtitution of ſacrificeing to the Lord. The ſanctification of his name therein, is aſſerted to be one great end of the Lord in that inſtitution: a failure wherein coſt *Nadab*, and *Abihu* dear; they thereby provoked the Lord, and he brake forth in his fury againſt them, and ſlew them before the People. This alſo is aſſerted to be the end of the *Goſpel-Church-ſtate*, *Goſpel-Inſtitutions*, Heb. 12. 28, 29. *Wherefore we receiving a Kingdom which cannot be ſhaken, let us have grace whereby we may ſerve God, acceptably with REVERENCE, and GODLY FEAR, for our God is a conſuming Fire.* By the *Kingdom which cannot be ſhaken*, we have already demonſtrated, is meant the *Goſpel-Church-ſtate*, therein they were to *ſerve God acceptably, with reverence, and Godly fear*, i. e. they were to ſanctifie his name in their attendment on him in the Inſtitutions appertaining thereunto; which if they neglect to do, they may expect to find the Lord, as *Nadab*, and *Abihu* did, *a conſuming fire* to them. Before we come to a full Concluſion of this matter, 'twill not be altogether impertinent or unprofitable to remark what it is to ſanctifie the Name of the Lord in Solemn-Goſpel-Worſhip. In order whereunto there muſt be,

1. A ſingle reſpect to, a *Holy reverence* of God's Soveraign Authority in its appointment. The Laws, Edicts of men, have no place here. Should we be found in the practice of what God commands, and therein have no regard to his Commandment, Authority; but the Commandments, Injunctions of men, we ſanctifie not his name therein. The Authority of God inſtituting it, is laid as the Foundation of, and motive to all our Worſhip, *Deut.* 6. 4, 5, 6, 7. and 28. 58. *Mat.* 28. 18, 19, 20. *Heb.* 3. 4, 5, 6. What's bottom'd meerly upon the wills, laws of men, is not the Worſhip of God; 'tis Superſtitious, Idolatrous, Vain, Empty, good for nothing; that which the Soul of the Lord loaths, abhors; it provokes him to Jealouſie, whatever outward ſplendour, beauty, ſhew of Devotion it may ſeem to have in it. How great a part of the Worſhip of the Papacy is hereby diſcarded, is known: It being ſolely built upon the Authority of Popes, Councils, Fathers, Traditions, Laws, Edicts

Edicts of Men; totally forraign, contrary to *Jehovah*'s Law.

2. There must be also Faith in the Promises of God annexed to the observance of these Institutions. That there are special promises of Favour, Grace, Kindness to such as Conscientiously attend upon him herein, shall afterwards be demonstrated. Faith is required with respect to these Promises: *He that comes unto God* (draws nigh to him in Gospel-Institutions) *must believe that he is, and that he is a rewarder of them that diligently seek him.* Heb. 11. 6.

3. There must be a Holy, Awfull regard unto his special Presence in them. He walks in the *midst* of his *Golden Candlesticks*, Rev. 1. 13. *dwells* in his *Churches*, 2 *Cor.* 6. 16. 'Tis true, he fills Heaven and Earth, with his presence, is indistant to no creature, the vilest of Men, or Devils; but he hath promised a more special Presence with his Children, as they are attending him in his own appointments, for their further enlightning, quickning, comfort, strengthning, growth, increasment in the *Grace of God*, *Mat.* 18. 20. If persons attend on Divine Institutions, and realize not the special presence of the Lord there; no wonder if they are carnal, formal, dead, lifeless in them, meet with no feeling of his Power, sights of his Glory———.

4. There must be an attendment to the due order, in which the Lord will have all managed. A failure herein, caused the Lord of old to make a breach upon *Uzzah* (he smote him, slew him, when they were about to bring the Ark from *Kirjath-jearim*, 1 Chron. 13. 11.) 1 Chron. 15. 13. *The Lord our God made a breach upon us for that we sought him not after the due Order.* All must be managed in the Spirit, Power, of *Jehovah*: he's put into office by the Father, and the Son, to enable in the managery of *Divine Service*, Rom. 8. 26. Alas! sorry weak man, is altogether unable for the dispatch of such sublime, Heavenly Work. Let men at their utmost peril, contemn, deride the assistance of the Spirit herein; they never worship God aright, who are strangers to it, nor without it will ever be able to please him in what they do.

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5. There must be also a holy delight in God: the lively stirring up, exertings, puttings forth of the grace of God in us. 'Tis not so easie a matter for persons to *sanctifie the Name of God in Worship*, as many suppose it to be. We cannot of our selves, in our own creaturely power, serve him who is a jealous God.

6. There must be a perseverance, continuance, unto the end, in obedience to him, in a due observation of, and subjection to him, in *Gospel-Institutions*: otherwise we deny his name, *prophane* it (as much as in us lyes, make Religion, Christianity, a ridicule, contempt in the World) instead of *Sanctifying* it. Are any of these things vacated, not to be heeded, attended to? Who that pretends in sobriety to Christianity, hath the forehead to avouch, affirm it?

II. Another end of *Gospel-Institutions* is, *Our solemn, publick, avowed, owning of, subjection to the Lord Jesus.* 'Twas from the beginning, one end of God, in his erecting of Worship, that his People might therein, solemnly own, avouch, him to be their God, Lord, Soveraign; and they his Loyal Subjects, faithful Servants, *Deut.* 26. 16, 17, 18. *This day the Lord thy God hath commanded thee to do these Statutes, and Judgments: Thou shalt therefore keep, and do them, with all thy heart, and all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in his Wayes, and to keep his Statutes, and his Commandments, and his Judgements, and to harken unto his Voice. And the Lord hath avouched thee this day, to be his peculiar People as he hath promised thee, and that thou shouldest keep all his Commandments.* If we will have God for our God, visibly own him as such, we must conform to his Institutions; our publick acknowledgment of him, as such, lyes therein. The World know nothing of the Saints actings of Faith, Love, the secret communion they have with *GOD*: nor do they, can they take much notice of them as to their Closet, Family-Service: but when found in the practice of the Institutions of the Lord, then are they in the view of men, publickly declaring that God's their God, and they his People, *Josh.* 24. 18, 21, 22. is to the same purpose, 2 Cor. 8. 5. *First gave their own selves to the Lord*, i. e. chose

choſe him for their God, reſign'd up themſelves, all that they were, and had, wholly to the Lord to be at his diſpoſe: *And unto us by the Will of God*; i. e. they ſolemnly avouched, publickly owned, declared this God to be theirs, by their entring into the fellowſhip of the Goſpel, walking in the wayes of his appointment, owning, ſubjecting to, the Ordinances of Jeſus declared to them by us. Nor can there be a full owning of the Lord (to ſpeak modeſtly) without a conſcientious walking herein: neither will the Lord look upon ought we do, whileſt in the wilful neglect of his Inſtitutions to be ſuch an owning of him. He will be acknowledged to be our God, not in the way of our own wills, but in the wayes he hath appointed us ſo to do. The ſole queſtion is (and yet one would wonder it ſhould be a queſtion amongſt any that profeſs the fear of the Lord) Whether it be the duty of Saints publickly to own, acknowledge him to be their *GOD*? Which if granted, it cannot be denied, but the *Goſpel-Church-ſtate*, with the Inſtitutions thereunto belonging, is yet in being; and muſt be ſo, whileſt there are any Saints in this World, whoſe duty 'tis ſo to own him: for one end aimed at by the Lord Jeſus in the eſtabliſhment of theſe Inſtitutions, was, (as hath been proved) that Saints ſhould ſolemnly own, acknowledge him therein.

III. A third end of this *Goſpel-Church-ſtate*, is to ſet forth the Lords honour, publiſh his praiſes, Eph. 3. 21. *Unto him be glory in the Churches by Chriſt Jeſus, throughout all Ages, World without end*, Amen.

Two things are here plainly aſſerted by the Apoſtle.

1. That there ſhall be a continuation of *Churches throughout all ages, World without end*: and of ſuch Churches, both for Matter, and Form, (at leaſt) as were in the Apoſtles dayes; walking with Chriſt in all the wayes of his appointment. One would wonder at the confidence of perſons, who have the forehead to aſſert the ceſſation of Churches, Ordinances, in open oppoſition to what is affirmed here by the Apoſtle of our Lord: who ſpeaks ſo fully, plainly, to their *continuation*, 'till the end of the World, that all the wit of

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man cannot possibly find out any evasion. Had he said only, *They should continue*, εἰς τὰς γενεὰς, *to*, or *throughout Generations*, or *Ages*, 'twould have been said, true; but when the Apostles fell asleep, and a second Generation also was past, a general apostacy came in, and there was a period of the *Church-state*: To obviate which cavil, he industriously (as 'twere) affirms their *continuance* εἰς πάσας τὰς γενεὰς *into all*, or *throughout all Generations*, or *Ages*: and as if that were not full enough to express his intendment of their *continuance till time should be no more*; he adds, *that they should be* εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, *throughout all Ages of the World, of Worlds*, or *Age of Ages*. The Apostles seems to allude to two Hebrew Phrases, לְדֹר וָדֹר *Psal.* 10. 6. *I shall never be in Adversity*; the word is, *unto Generation, and Generation*: And that Isa. 45. 17. עוֹלְמֵי עַד *Ye shall not be ashamed, nor confounded, World without end.* Their continuance till the end of this World, is evidently what's his intendment.

2. That one end of the Institution of these Churches, is, that God may be praised in them, by them, is also asserted. Is this end terminated? Is it not the duty of Saints to praise the Lord; and to praise him in the wayes he hath appointed? If he hath instituted Churches for this end; 'tis the duty of Saints to praise him in them. If for this end he hath Appointed their continuance throughout all Ages, they must of necessity so continue, or God failes of his end, which is abominable Blasphemous to assert. See to the same purpose, *Heb.* 2. 12. 1 *Pet.* 2. 9.

IV. Another end of the *Gospel-Church-state*, is Saints mutual Edification, Growth, *till they all come in the Unity of the Faith, and of the knowledge of the Son of GOD, unto a perfect man, unto the measure of the stature of the fulness of Christ*, 1 Cor. 14. 26. *Let all things be done to edifying*, Eph. 4. 11, 12, 13, 29. 1 *Thes.* 5. 11. *Jude* 20. Have Saints no further need of edification, building up? Are they come to a *Perfect man, unto the measure of the Stature of the fulness of Christ?* Who dare aver it? Can there be a more proper medium, way, or means, fixt upon, for the effecting this noble, and glorious end, than what the Lord propos'd, *viz.* their walking

ing together in the fellowship of the Gospel, in the practice of all the Institutions of Christ? What ever persons may think, as none can desert the way Appointed by the Lord, for the production of this end, without a tremendous advance against the Wisdom of God, his Love to, and Care of his Children; so they'l find, any other fixt upon by them, will prove altogether insuccessful as to the end aimed at.

V. The confirmation of the Saints *mutual love* one to another, is also frequently asserted to be one great end of this Appointment, *Eph.* 5. 2. 1 *Thes.* 3. 12. 1 *John* 3. 22. 1 *Cor.* 10. 16, 17. 'Tis certainly our duty to keep this Commandment of our Lord, yea, to abound in love more and more each to other: The means then appointed by the Lord for that end, must Conscientiously be atended to.

CHAP. VII.

The Gospel-Church-State, with the Institutions, Ordinances thereunto appertaining, is annex'd unto, and bottomed upon the New-Covenant: Demonstrated from Scripture-Propheſie, Isa. 59. 21. Ezek. 11. 19, 20. and 36. 25, 26, 27. *at large explained. From several places in the New-Testament; wherein 'tis clearly asserted so to be,* Luk. 22. 19, 20. 1 Cor. 11. 24, 25, 26. *Heb.* 10. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25. *Considered. That they belong not to the Old Covenant, proved. The donation of the Spirit, Faith, Peace, Joy,* &c. *From the New-Covenant: these Communicated, as we are found attending on the Lord in Gospel-Institutions. These are given forth to the Saints for the trial of their Love, Loyalty, as they stand related, are betrothed to him in the New-Covenant,* Jer. 3. 14, 15. *Explained.*

Demonstration. VII.

THE *Gospel-Church-state,* with the Institutions, Ordinances thereunto appertaining, is annexed unto, bottom'd upon the *New-Covenant*: Therefore it's perpetual, abiding. The

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conſequence is evident; what is annext to, bottom'd upon, that which is permanent, cannot be it ſelf otherwiſe: it muſt abide, continue, as that to which it's affixt, on which it's bottom'd does. The whole Judaick-Church-State, with all its Ordinances, Inſtitutions, was built upon that Covenant God of Old, took *Iſrael* into, *Heb.* 9. 1. This *Covenant* was mutable, changeble; a time was fixt by the Lord for it's abolition: Repreſented at firſt in the breaking of the *Tables of Stone*, in which the *Law*, or *Covenant* was writ, *Exod.* 32. 19. Yet ſo long as that abode, the Inſtitutions thereunto appertaining were in force; therefore the Apoſtle, being to prove the ceſſation of the *Jewiſh-Church-ſtate*, amongſt other mediums, makes uſe of this as one, that the *Covenant* God took that people into, was perioded, aboliſhed, *Heb.* 8. 6, 7, 8, 9, 10, 13. So then, if the *Goſpel-Church-ſtate*, *Ordinances*, are annext to the *New-Covenant*; they are, cannot but be, permanent: except that Covenant alſo be ſuppoſed, and can be proved to be otherwiſe. That the *Goſpel-Church-ſtate*, and all the *Ordinances* thereof, are annext to, and bottom'd upon the *New-Covenant*, is evident from

1. Scripture-Propheſie, declaring that ſo it ſhall be, *Iſa.* 59. 21. *As for me, this is my Covenant with them, ſaith the Lord, My Spirit that is upon thee, and My Words which I have put in thy mouth, ſhall not depart out of thy mouth; nor out of the mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, ſaith the Lord, from hence-forth, and for ever.* 'Tis the Covenant that God takes believers into, the *Goſpel-Covenant* that he ſpeaks of: *This is my Covenant with them*; theſe are call'd Chriſt's Seed. So *Chap.* 53. 10. Concerning them, he ſaith, that the words which he puts into the mouth of Chriſt, *i. e.* whatever he gave Chriſt (as the great Prophet of the Church) in charge to communicate to them; all the Laws, Inſtitutions given forth by Chriſt, were part of Gods words he put into his mouth. *Shall not depart out of their mouths*, i. e. they ſhall be found in the practice of, ſubjecting to them; whilſt there are any Saints in this World, they ſhall be ſo. And this as a branch, part of that Covenant God takes them into, Ezek. 11. 19, 20. *And I will give them one heart, and I will*

put

put a new Spirit within you, and I will take the ſtony-heart out of their fleſh, and will give them an heart of fleſh: that they may walk in my Statutes, and keep mine Ordinances, and do them; and they ſhall be My People, and I will be their GOD. The former part of the words, *I will give them one heart*—— and the latter, *they ſhall be my People, and I will be their GOD*; are the ſum, and ſubſtance of the New-Covenant, *Jer.* 32. 29. Unto this then the Statutes, and Ordinances do evidently appertain: for the Lord takes them to be his People, gives himſelf to them to be their *GOD*; gives them *one heart*, puts *a new Spirit within them*——*that they may walk in his Statutes, keep his Ordinances, and do them.* If there be any Saints under the *New-Covenant*, if a new Spirit be put within them, then are there alſo Statutes and Ordinances (Goſpel-Inſtitutions) for them to walk in; and in their doing ſo, they diſcover themſelves to be Gods People, as he is their God, *Ezek.* 36. 25, 26, 27. is fully to the ſame purpoſe: *Then will I ſprinkle clean Water upon you, and ye ſhall be clean from all your filthyneſs, and from all your Idols will I cleanſe you: A new Heart alſo will I give you, and a new Spirit will I put within you; and I will take away the Stony-heart out of your fleſh, and I will give you an Heart of Fleſh. And I will put my Spirit within you, and cauſe you to Walk in my Statutes, and ye ſhall keep my Judgements to do them.* If the donation of the Spirit, Regeneration, Sanctification, be a part, branch, of the *New-Covenant*; the Statutes, and Judgments of the *LORD* are ſo too: and theſe, ſuch a part of it, that there's at leaſt ground of *Jealouſie*, whether any are really made partakers of the former, who are found (except under the power of temptation) in the total neglect, rejection of theſe: *for the Spirit*, &c. is given to cauſe them to *Walk in Gods Statutes, and to keep his Judgments.* And it's worthy obſervation, that God hath equally obliged himſelf to cauſe his People to walk in the wayes of his Inſtitution, as to *give the Spirit*, &c. to them. So that evidently, there muſt be a *continuation* of Churches, Ordinances; or there are no Saints, there's an end of the *New-Covenant.*

2. And as it's fore-propheſied of that, in the dayes of the *New-Covenant*-œconomy thus it ſhould be; ſo it's evidently declared, that upon the Introduction of that Miniſtration, ſo it was: Goſpel-Inſtitutions, and Ordinances, are plainly aſſerted to be annexed to the *New-Covenant*. Chriſt himſelf intimates, as much, *Luke* 22. 19, 20. *And he took Bread, and gave Thanks, and break it; and gave unto them, ſaying, This is my Body which was given for you: This do in remembrance of me:* likewiſe alſo the Cup after Supper, ſaying, *This Cup is the New-Teſtament in my Blood, which is ſhed for you.* As circumciſion was call'd the *Covenant* (as upon other acounts, ſo) becauſe, 'twas a part, or branch of it: ſo is this inſtitution of Chriſt, call'd the *New-Teſtament*; becauſe a part, or branch thereof. And if it be Objected, That this is only aſſerted of the *Cup*, one part of one inſtitution, not of the whole; much leſs of all *Goſpel-Inſtitutions*: The Anſwer is eaſie; what's aſſerted of any one part, is true of the whole; and if the *Cup* be the *New-Teſtament*, the *Bread* is ſo; and if one inſtitution be ſo, every one is ſo too. At the ſame rate the Apoſtle ſpeaks after he had ſeen the Lord, and convers'd with him, 1 *Cor.* 11. 24, 25, 26. And moſt evidently, fully, *Heb.* 10. 16, to 26. where he tells us, that our *drawing nigh* (*viz.* to God in wayes of Goſpel-Inſtitutions, the profeſſion of our Faith (which lies eminently in our ſubjection to him therein) the *aſſembling* our ſelves together, to *exhort* one another (which he would not have us forget) is annext to, bottomed upon the *New-Covenant*, of which he is *ex profeſſo* treating: And a wilful rejection of theſe in open *deſpight* of Chriſt, and *contempt* of his Authority, he calls, v. 29. *A treading under foot the Son of God*, becauſe it's a high affront to his Soveraign Authority) *an accounting the Blood of the Covenant an unholy thing* (not only becauſe theſe Inſtitutions are annext to that Covenant which was ratified by the blood of Chriſt; but alſo becauſe they have all their Foundation in that Blood, our approximation to God in them, our advantage by them, is the iſſue of its effuſion) *and a doing deſpite unto the Spirit of Grace*; becauſe as hath been proved, they are all the Miniſtration of

that

that Spirit: ſhould God immediately by himſelf ſpeak from Heaven to us, and declare in ſo many words, *Theſe Goſpel-Inſtitutions eſtabliſht by My Son, are all of them bottomed upon, annext to the New-Covenant*; we could not have a greater certainty that they are ſo, than what is in that Scripture-evidence we have hitherto been diſcourſing of. But,

3. They belong to the *Old-Covenant*, or the *New*. There's no medium. To the *Old-Covenant*, it's moſt certain they appertain not. Other manner of Ordinances, which were only to continue to the *Goſpel-day*, as *Circumciſion*, *Sacrifices*——appertained thereunto: not the leaſt notice under that *Covenant*, as any part of the œconomy thereof, of particular *Churches*, *Baptiſm*, *Breaking-Bread*——Chriſt came to put a Period to that Pædagogie; and all the Laws, Inſtitutions thereunto appertaining; and vertually did ſo by his Death; actually, by providential diſpenſations; taking out of the way, deſtroying that Temple to which they were peculiarly affixt. And becoming a Mediator of a better *Covenant*, eſtabliſhed uppon better Promiſes, as ſuch, he gives forth the Laws, and Inſtitutions we are pleading for; of which afterwards.

4. The Communications of Divine Life, the Royal manifeſtations of the Love of *GOD* to us; the beſtowment of the Spirit upon us; Divine peace, comfort, ſupport, upholdment, with whatever Grace we are made partakers of, are all conveyed in the way of the *New-Covenant*. Now, whatever any talk, the communication of theſe, as 'tis promiſed to us, as we have found attending upon the Lord in his own Inſtitutions (of which more anon); ſo the Saints, in every day, at this day, through wonderful riches of *Grace*, are under the enjoyment of. The Spirit is received, Faith communicated, Peace, and Joy ſhed abroad upon the hearts of Believers, as they conſcientiouſly attend on theſe appointments of Chriſt. Such as know not theſe things, or having known them (through the power of temptation) ſlight, undervalue them, are to be pitied, not attended to, or regarded in their preſent apprehenſions touching them.

5. That

5. That God hath a people, that he hath in the *New*, and everlaſting *Covenant* taken unto himſelf, for a peculiar People, will not be denied. To theſe God gives himſelf as their *GOD*; he betroths, marries them to himſelf; and they give up themſelves ſpontaneouſly unto him as a People, to own, ſubject to his Authority, Soveraignty, and to profeſs their ſo doing by a conformity to whatever Commands, Injunctions, he ſhall lay upon them. *Goſpel-Inſtitutions* he gives forth for the trial of their Love, Loyalty to him; charges them to be found in the practice of them (as hath been proved). Their obedience, ſubjection hereunto, he looks upon as a great part of their Loyalty to him in the *Conjugal-Covenant* he hath taken them into with himſelf, Jer. 3. 14, 15. *Turn O back-ſliding Children, ſaith the Lord, for I am married unto you, and I will take you one of a City, and two of a Family, and I will bring you to* Zion. *And I will give you Paſtors according to mine Heart, which ſhall feed you with knowledge, and underſtanding.* Where coming unto *Zion*, or our attendment on God in wayes of his own Appointment, is aſſerted to be that wherein our Marriage-relation to him ſtands: Hence departing from theſe, is call'd *Whoredom*, *Adultery*; and thoſe that do ſo, *The great Whore, the Mother of Harlots, and fornications of the Earth.* The ſum is, *Goſpel-Churches, Inſtitutions*, are bottomed upon the *New-Covenant*: therefore abiding.

CHAP. VIII.

The Churches that have been, are, are the Churches of Chriſt, or Antichriſt. They are not the Churches of Antichriſt, proved. The matter of Antichriſtian-Churches; and of the preſent Churches: The Form, Foundation, Doctrine, Worſhip, Nature, Characters, Properties, of the one, and the other, conſidered. 1 Tim. 4. 1. *The Damons there mentioned, what they are;*

Their

Their Original, Office, manner of Worſhipping them; the Doctrines of Dæmon's the Doctrine of the Apoſtatick-Synagogue of Rome.

Demonſtration. VIII.

THat there have been perſons under the profeſſion of the Name of Chriſt, congregated together, for the ſolemnization of Ordinances, from the firſt-times of the Goſpel hitherto, hath been before proved: That there are ſo ſtill, cannot be denied. Now theſe Churches muſt be either the Churches of *Chriſt*, or the Churches of *Antichriſt*. There's no medium. A Church that was neither of *Chriſt*, nor *Antichriſt*, was never yet heard of in the world, ſince the firſt-dawning of the *Goſpel-day*. So then, if we demonſtrate, that the preſent *Churches* are not *Antichriſtian-churches*, we evince them to be the *Churches of Chriſt*; and a *continuation* of the *Goſpel-Church-State*, at leaſt hitherto, is evidently diſcover'd. That they are not Churches of *Antichriſt* is eaſily demonſtrated. They wholly differ from the *Antichriſtian-Church* in reſpect of *matter*, *form*, *foundation*, *doctrine*, *worſhip*, *nature*, *characters*, *properties*. Touching which, it's needful that we particularly diſcourſe.

Firſt then, the *Matter* of the *Antichriſtian-church*, is, whoever own's the Chriſtian Faith, make's a Profeſſion of it, though never ſo deboyſh, vile, wicked; to every good work, reprobate. Notwithſtanding all their pompous ſhews of Religion, Forms of Godlineſs, they are really ſuch as have pleaſure in Unrighteouſneſs, 2 *Theſ.* 2. 12. Is this the *matter* conſtitutive of the preſent Churches? Do they admit perſons of ſo *black* a character into their *Communion?* If any ſuch ſpots are found amongſt them, do they tollerate, indulge them? Are not the rules of Chriſt proſecuted, till they (appearing to be perſons of a reprobate mind) are rejected out of their fellowſhip? Is it not the avowed principles of all the Churches, that ſuch as theſe, are not fit *matter* for any Church of Chriſt? Can they be charged with walking contrary to their principles in this *matter?* Who hath the confidence, impudence, thus to charge any one of them? 'Tis true,

now,

now, and then, ſome ſcandalous perſons are found amongſt them (and ſo there were in the Primitive Churches, as in the Church of *Corinth*, &c.) that crept in *unawares*; but they are *matter* of *grief*, humbling to them; and they do not, dare not, cannot ſuffer them in their *Communion*.

2. The *Form* (if it may be ſo call'd) of the *Antichriſtian-Church* lie's in a forcible compelling perſons into, and violent keeping them in its communion, and fellowſhip. If you'l not be one with them, then Fines, Impriſonment, Bonds attend you; Penal Laws, and Statutes are Enacted for this end; and by theſe are men brought into, and kept in the *Antichriſtian-church*: And were theſe weapons of its warfare taken away, 'twould ſoon become as a garden of Cucumbers, or periſh with its own weight. The attempts of the *Papacy*, to reduce perſons into their *Communion*, by Fire, and Sword; their labours to preſerve the Unity of their Church *this way* is known. Is there any thing like it owned by, or to be found, amongſt the preſent Churches? Do they not with one mouth affirm, that 'tis a voluntary departure from the worlds way, and a ſpontaneous giving up themſelves to the Lord, and one another, to walk with him in a ſubjection to his inſtitutions, wherein the *form* of the Churches lies? Herein is a moſt Evident difference betwixt *Them*, and the *Antichriſtian-Church*. They talk of no compulſions, but thoſe of the Spirit, and Love, that make a people Volunteers in the day of the Lord's Power. *Lex nova non ſe-vindicat ultore gladio*, is their Motto, as is known.

3. The *Foundation* of the *Antichriſtian-Church*, is not Jeſus Chriſt; but the Sons of men, one, or other of them; their Laws, Canons, Decretals, upon which it is built. Is this the caſe of the preſent Churches? Do they not all of them, with full conſent, proclaim their abhorrency of ſuch a *Foundation*? Is not CHRIST, in their account, the alone *Foundation* of all the True Churches in the world, and they practiſe accordingly. Their debates touching this matter, with the Papelins, about *Mat.* 16. 18. from whence theſe endeavour to prove *Peter*, and conſequentially (as they'd have it) the

Pope

Pope to be the *Rock* upon which the Church is built; is known to all that look upon themſelves concern'd in theſe matters.

4. The *Doctrine* of the *Anti-chriſtian-Church*, is a Doctrine of *Devils*, 1 *Tim.* 4. 1. διδασκαλίαις δαιμονίων, the *doctrines of Dæmons*, ſo the learned *Mede* renders it. Some carry it thus, *doctrines which devils are the Authors of*: There's a great deal of truth in that, all the doctrines of the *Anti-chriſtian-church*, that are peculiarly hers, are the *doctrines of Devils*. But I rather think, with that learned perſon, that by *doctrines of Dæmons*, is meant thoſe doctrines that have the *Dæmons* for their Object. Now theſe *Dæmons* (that were worſhipped by the *Pagans*) were 1. For their *nature*, and *degree*, ſuppoſed by the Gentiles, an inferior, and middle ſort of divine powers, between the ſoveraign and heavenly Gods, and mortal Men. 2. For their *Office*, to be as mediators, and agents between theſe ſoveraign Gods, and Men. 3. For their *original*, either Angels, or the Deified-ſouls of Worthy-men after death. 4. For the *way* of Worſhipping them, to find and receive benefits from them; 'twas by Conſecrated-Images, and Pillars. 5. Their very *Reliques* were adored, and brought into Temples. They that deſire to ſee more touching this *matter*, may at their leaſure, conſult the famous *Medes* Apoſtaſie of the latter times. The Doctrines of *Dæmons* then, are the Doctrines of the Apoſtatick Roman-Antichriſtian-Synagogue, touching the worſhipping of *Saints*, and *Angels*, in imitation of the Pagan-Dæmon-Worſhip. But take the words in the largeſt Senſe, as comprehenſive of all thoſe *Doctrines* that are not of Chriſt, have the devil for their Author: Some whereof, are mention'd by the Apoſtle afterwards, *v.* 3. *Forbidding to Marry, and commanding to abſtain from Meats* —— the Doctrines of Juſtification by Works, or inherent Sanctification, of Purgatory (or a ſtate of Purifying after this life)—— any Principles, Opinions, contrary to ſound Doctrine; the form of wholeſom words, or the Doctrine which is according to Godlineſs; which of the Churches can be juſtly charged with holding, maintaining any ſuch Principles? 'Tis true, perhaps amongſt

ſome of them, there may be found one, or other, that ſpeak perverſe things (as there was of old in the Church of *Corinth*, and ſome other Churches, in the Apoſtolick times) but are they countenanc't therein? Can their corrupt *Doctrines* be charged as the *Doctrines* of the Churches? What more evidently, notoriouſly falſe, can be ſuggeſted, or fixed on?

5. The *Worſhip* of the *Antichriſtian-Church*, is a Worſhip of *devils*, *idols of gold*, *ſilver*, *wood*, *ſtone*, the work of men's hands, *Rev.* 9. 20. 'Tis an idolatrous, whoriſh, adulterous, ſuperſtitious Worſhip, *Rev.* 17. 1, 2, 4, 5. whoſe whole *ſubſtratum*, foundation, is the Commandments of men; (*Mat.* 15. 9.) *Traditions*, &c. 'Tis formal, ſapleſs, lifeleſs. It's managery in the Spirit, is not at all attended to: His Aſſiſtance is contemned, reviled, blaſphemed; as that which is phantaſtick, whimſical, heretical, ſchiſmatical for any to talk of, or pretend to. Is the *Worſhip* of the Churches, ſuch a *Worſhip*? Who hath the forehead to aver it? They witneſs againſt all ſuch *Worſhip*, and *Worſhipper's*, both in Word, and Writing, as is known: Are ſtudious to walk by Scripture-rule in their *Worſhip*, both with reſpect to the matter, and manner, thereof.

6. The *nature*, *characters*, *properties* of the *Antichriſtian-Church*, are amply deſcribed by the Apoſtles of our Lord. They are ſuch as *receive not the love of the Truth, that they might be ſaved*; upon whom God hath ſent *ſtrong deluſions, that they ſhould believe a lye*; *that they all might be damned, who believed not the Truth, but had pleaſure in Unrighteouſneſs*, 2 *Theſ.* 2. 10, 11, 12. That give *heed to ſeducing Spirits, and doctrines of Damons, ſpeaking lies in hypocriſie*; *having their conſcience ſear'd with a hot iron*; *forbidding to marry, and commanding to abſtain from meats*, 1 Tim. 4. 1, 2, 3. *covetous, boaſters of themſelves, blaſphemers, diſobedient to Parents*; *unthankful, unholy, without natural affection*; *truce-breakers, falſe Accuſers*, (or make-bates) *incontinent, fierce, deſpiſers of thoſe that are good: traitors, heady, high-minded, lovers of pleaſures more than lovers of God*; *having a form of Godlineſs, but denying the power thereof* —— 2 Tim. 3. 2, 3, 4, 5. *Such as Worſhip the Dragon gave*

gave power unto the Beaſt, and Worſhip the Beaſt, Rev. 13. 4, 5, 8. *Receiving his mark (in their right hand, or in their foreheads) his Name, or the number of his Name* (which whoſoever did not) *might neither buy, nor ſell*, v. 16, 17. *The great Whore that ſits upon many waters, with whom the Kings of the Earth have committed Fornication, and the Inhabiters of the Earth have been made drunk with the wine of her Fornication. A Woman ſitting upon a ſcarlet-colour'd Beaſt, full of Names of Blaſphemy, having ſeven Heads, and ten Horns. The Woman arrayed in Purple, and ſcarlet colour, and decked with Gold, and precious Stone, and Pearls, having a golden cup in her hand, full of Abominations, and filthineſs of her Fornication; upon whoſe forhead is a Name written,* **Myſtery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth:** *The Woman drunken with the blood of the Saints, and with the Blood of the Martyrs of Jeſus*, Rev. 17. 1, 2, 3, 4, 5, 6. *In whom* (in the great Inquiſition that God will make) *will be found the blood of Prophets, and of Saints, and of all that were ſlain upon the Earth*, Rev. 18. 24. In a word, the *Antichriſtian-church* is that part of the body of profeſſors that the great *Antichriſtian*-Apoſtaſy ſpoken of, by theſe Apoſtles, gather's up; who is deſcribed, character'd, by her *falſe Doctrine, idolatrous, ſuperſtitious Worſhip*, (of which before) *immorality in converſation, perſecution, bloody cruelty againſt the Royal Seed, the Saints of the moſt high*. Who ſo ſear'd, hardened in heart, and conſcience, as without a bluſh, from a ſoul filled with deep conſternation, can bear the ſight of a thought ſpringing up to affix the characters of this *Antichriſtian-church*, unto the preſent Churches? So then, theſe being in reſpect of *Matter, Form, Foundation, Doctrine, Worſhip, Nature, Characters*, perfectly different from the *Antichriſtian-church*, muſt of neceſſity be the Churches of CHRIST (and accounted ſo by all, who are not reſolv'd againſt the plaineſt Demonſtrations, to hold their perſwaſion with a *nunquam perſuadebis etiamſi perſuaſeris*) except ſome Hermaphrodyte-Church, that is neither of *Chriſt*, or *Antichriſt*, can be found out.

CHAP. IX.

The Church-ſtate, Goſpel-Inſtitutions, are bottomed upon the Mediatory Office of Chriſt. Their continuation from thence demonſtrated. Of Chriſt's Prophetick, Prieſtly, Kingly-Office. Chriſt as the great Prophet of the Church, hath revealed the Goſpel-Church-ſtate, with the Inſtitutions, and Ordinances. Chriſt call'd an Apoſtle, and why. Said to be ſent by the Father: Such a Prophet as never was in the World before; nor hath there, or ſhall there be, any like him. What of the Father he revealed. The continuation of Goſpel-Churches evinced from hence. Of the Prieſtly-Office of Chriſt, Goſpel-Churches, Inſtitutions, bottomed upon it, at large demonſtrated. Of the Kingly-Office of Chriſt. Goſpel-Churches bottomed thereupon.

Demonſtration. IX.

THe *Church-State, Goſpel-Churches, Inſtitutions are bottomed upon the Mediatory Office of Chriſt*; from whence a *continuation* of them till his next, ſecond, glorious coming doth neceſſarily follow. To Chriſt, as *Mediator*, a threefold Office (whereinto by Solemn Unction he was inaugurated by the Father) doth appertain, *viz. Prophetick, Prieſtly, Kingly*: Arguments from each of theſe, might at large be inſiſted on, to demonſtrate the truth we are at preſent contending for.

I. That Chriſt is the great *Prophet* of the Church, will not be denied, *Deut.* 18. 18. *Act.* 3. 22. and 7. 37. As a Prophet, he is fully acquainted with the Will of God, and hath perfectly Revealed it to the Church; both in reſpect of Doctrine, Worſhip, and Diſcipline. The truth is, his whole work, as a Prophet, is to reveal the Will of God, and therein to Teach, and Inſtruct us. He is alſo call'd, *The Apoſtle of our Profeſſion*, *Heb.* 3. 1. The Prophetick-Office of Chriſt, with reſpect unto his immediate, Authoritative, Miſſion

Miſſion from the Father, is that which is intended by the expreſſion. He is ſaid frequently, to be *ſent by the Father*, *Iſa.* 19. 20. and 48. 16. and 61. 1. *Zach.* 2. 8, 9. *He whom the Father ſent*, is the deſcription he gives of himſelf, *Joh.* 3. 34. which is frequently repeated, *John* 3. 17, 18, 28, 34. and 5. 23, 24, 30, 36, 37, 38. and 6. 29, 38, 39, 40, 44, 57. and 7. 16, 28, 29. and 8. 16, 18, 29, 42. and 9. 4. and 10. 36. and 11. 42. and 12. 44, 45, 49. and 13. 26. and 14. 24. and 15. 21. and 16. 5. and 17. 3, 18, 21, 23, 25. and 20. 21. A Prophet he is, and ſuch a Prophet as never was in the World before; nor any other like him, was there to be; and as a Prophet he reveals the Father himſelf, *John* 1. 18. And his Name, *Chap.* 13. 6. and 17. 3. *i. e.* the myſtery of the Covenant of the Grace of GOD, his Love, Kindneſs to the Sons of Men; his Worſhip, whole will, reſpecting our Obedience, and Salvation. And for this work, he was ſent from the Father; had his Authority from him, and furnitures through the Spirit (poured out upon him without meaſure) for the diſpatch of it. So that, he that hears Chriſt, hears the Father; and he that refuſeth Chriſt, refuſeth the Father alſo: becauſe he acts in his Name, Authority, in this his Office. That from hence, the *continuation of Goſpel-Churches*, *Inſtitutions*, muſt neceſſarily follow, is evident. For,

1. Chriſt, as the great *Prophet* of the Church, hath declared theſe to be one part of his Fathers Will, that (as ſuch) he was to *Reveal* (as hath been proved). That at any time it ſhould be lawful for us, to oppoſe the Will of the Lord, thus ſolemnly *revealed*, none will ſure have the confidence, to affirm.

2. The Apoſtle to the *Hebrews*, *chap.* 1. & *chap.* 2. makes Chriſt's coming, as the great *Prophet of God*, one argument of the abolition of the whole *Moſaick* Pædagogy, and the introduction of thoſe *Goſpel-Inſtitutions* they were in the practice of. God that ſpake in the Prophets, hath ſpoken in his Son, *q. d.* You expected a Prophet (for ſo they did) who ſhould bring in a New-Miniſtration, reveal the whole will of the Father to you; this is He, he is the Apoſtle ſent from him.

him for this end: *attend him, conſider him*, Heb. 3. 1. Now certainly if the Apoſtle lookt upon this as a good argument for the ſame (at leaſt one of the ſame) ends for which 'tis produced by us, 'twill be immodeſty for any to look upon it, as impertinent, incogent.

3. Chriſt as the great *Prophet*, when he *Tabernacled* in the World, revealed this State, the Laws, Inſtitutions relating to it: Had we lived in the time *when*, and been one of thoſe to *whom* he had communicated them, ought we to have believed, obeyed, ſubjected to them? Sure! 'Twill not be denied, but we ought. Are not the ſame Laws, delivered to the Apoſtles, recorded in the Scriptures? This will not be oppoſed. What then? Have the Laws of CHRIST, by their being written, loſt their Authority? This will not (I am ſure it cannot with any pretext of Reaſon) be ſaid. It remains therefore, that Churches, with the Worſhip affixt to them, being once of the diſcovery of CHRIST, muſt ſtill *continue* ſo to be; and our practice ſuitable to that diſcovery, *neceſſitate præcepti*, neceſſary.

4. Is there any greater *Prophet* than Chriſt riſen up? Doth he come in his Fathers, or in his own Name; What's his meſſage that he brings? Is he upon a new diſcovery of the Fathers will, pouring contempt upon what hath been *Revealed* by Chriſt? Every ſpiritual believer knows what reception he ought to have with him, *viz.* neither *he*, nor his *Meſſage* to be *received*, but *rejected*, as an impoſtor, a lye, 2 *John* 10. 11.

5. Hath Chriſt ceaſed to be a *Prophet*, Since he was ſignally inaugurated into that Office by the viſible deſcent of the holy Spirit upon him in the form of a *Dove*, *Mat.* 3. 16, 17? Shall he do ſo till he deliver up the *Mediatory*-Kingdom to the Father? Neither the one, nor the other will be aſſerted. Doth he now any other wayes diſcharge that Office, than by his written Word, and Spirit, opening the underſtanding of believers to perceive his Inſtructions contained therein? Surely no. The *Revelation* then made by him, with reſpect to Inſtitutions, Worſhip, is in every day to be attended to by the Saints. A *Church-ſtate* is then *bottomed upon the Prophetick-*

phetick-office of Christ, and to *continue* from the time of its erection by him, to the consummation of all things.

II. As 'tis *bottomed upon the Propheticℓ-Office of Christ*, so 'tis upon his *Sacerdotal*, or *Priestly*. The Apostle argues from the change of the *Levitical* priest-hood, to the change of the whole of that Church-polity, its Laws and Institutions, *Heb.* 7. 12. *For the Priest-hood being changed, there is made of necessity, a change also of the Law.* If this be a cogent Argument, it follows strongly on the contrary; If there be no change of the priest-hood (as the *Melchizedekian* Priest-hood, or the priest-hood of Christ after the order of *Melchizedeck* abides for ever, as the same Apostle tells us) then there is no change of the Law, or institutions appertaining thereunto. That the whole of *Gospel-institutions* have a dependance upon the *Priestly-Office* of Christ, is manifest.

1. That the legal Ministration, or Worship, was affixt to, had a dependance upon the *Aaronick* Priest-hood, the Apostle plainly enough declares in the forecited place, *Heb.* 7. 12. Now if the Worship of that day had such dependance upon that *Priesthood*, that it liv'd and dyed, stood, and fell with it: the *Gospel-ministration*, and *Worship*, must have the same dependance upon the real Eternal *Priesthood* of CHRIST; for that was Typick of this throughout.

2. Christ by his Death, or the Oblation of himself, which was a principal part of his *Priestly-Office*, vertually, put a period to the Law of Commandments contain'd in *Mosaick*-Ordinances, *Eph.* 2. 15. And so by the removing of them, made way for the erection of the *Gospel-church-state*, with the *Institutions* appertaining thereunto. This the Apostle fully declares, *v.* 18, 19, 20, 21, 22. *For through him* (as our *High-Priest*, for as such, he's discoursing of him, as is Evident, from *v.* 13, 14, 15, 16.) *we both* (*viz.* Jewes, and Gentiles) *have an access* (in Gospel-institutions) *by one Spirit unto the Father. Now therefore ye are no more Strangers, and Forreiners, but Fellow-citizens with the Saints, and of the houshold of God. And are built upon the Foundation of the Apostles, and Prophets, Jesus Christ himself being the chief Corner-stone: In whom all the building fitly joyn'd together, groweth unto an holy Temple*

Temple in the Lord. In whom you are builded together for an Habitation of God through the Spirit. Nothing could be more Evident, if written with the beams of the Sun, than this; that *Goſpel-churches* (call'd the *Houſhold*, the *Building* of GOD) with all the *Inſtitutions* of CHRIST, through which they have acceſs to God, are *bottom'd* upon the *Prieſtly-Office* of Chriſt. 'Tis through him, as our *Prieſt*, that we have acceſs in Worſhip to the Father; and equally, in, and through him, (as ſuch) that we are of the *houſhold of God*, his *Habitation*, *Temple*.

3. All the fittings, preparings of Souls, as fit materials for this Spiritual-Temple, Building, and the management of the Ordinances thereof, are *bottom'd* upon the *Prieſtly-Office* of Chriſt. That men in their natural ſtate, are altogether unfit, for ſuch a building, or work, will be granted; otherwiſe, Arguments enough lie near at hand, for it's confirmation. Our Lord hath ſolemnly determin'd this Controverſy (if with any it be a Controverſy) *Joh.* 3. 3, 5. That perſons fitneſs lies in the communication of the Spirit, a divine principle of Life, the participation of the grace of the Covenant; that therein alſo lies their meetneſs, ability for the work, and ſervice of this Temple, will not be denied. Now whence flowes all this, but from the Oblation, Interceſſion of Chriſt; the two ſignal parts of his *Prieſtly-Office*. Nay

4. The Saints comming to God with their *Temple-Worſhip* (all of it) hath its Foundation here; were it not for the *Prieſt-hood* of Chriſt, they muſt ſtand off at an eternal diſtance; *Jehovah* would be a *terror*, conſuming *fire* to them. This all know, who have a ſight of themſelves in their lapſed, corrupt, depraved ſtate; and of the infinite, purity, and righteouſneſs of God. This the Apoſtle treats of, *Heb.* 4. 14, 15, 16. and 7. 19. Yea

5. All the acceptance of their Perſons, and all their Temple-worſhip, with the *Father* of *Spirits*, is bottomed here. Were not Chriſt our *High-prieſt*, had he not (as ſuch) made an Attonement, Reconciliation for us; did he not make Interceſſion (as ſuch) for us; both we, and our moſt ſolemn per-

performances would be *loathed, rejected*, by the Lord.

6. Their encouragement to *come to God with boldneſs*, the great motive to abide in their *Temple-Worſhip*, and not to forſake the *Aſſembling* themſelves together; to be diligent in the diſcharge of the duties they are obliged to perform to one another in their *Church-relation*, is fixed here, *Heb.* 10. 20, 21, 22, 23, 24, 25. Their rejection of *Goſpel-communion*, is accounted an undervaluing of the *Prieſtly-Office* of Chriſt, *v.* 28, 29. To which add

7. That the preſervation of *Goſpel-churches*, *Ordinances*, is a fruit of the *Prieſtly-Office* of Chriſt, bottomed upon his *Oblation*, *Interceſſion*. Why are they not diſperſed, ſcattered? Why have not their Adverſaries ruin'd, deſtroyed them? Whence is it that they have liberty to *tread the Lords Court*, and Worſhip before the *footſtool of his Throne* in Peace? yea, whence is it, That the Devil with all his power, policy, hath not been able to ruin, deſtroy the *Churches* of Chriſt? *It's Chriſt that died, yea rather, that is riſen again; who ever lives to make Interceſſion*, Rom. 8. 34. ſo that in this matter, hear's full meaſure of Demonſtration, preſſed down, running over, that *Goſpel-Churches*, *Inſtitutions* appertaining to them, are *bottomed* upon the *Prieſtly-Office* of Chriſt. If he continue our *High-prieſt*, if there be any vertue in his death, energie, power in his Interceſſion, they muſt continue alſo. And when theſe fail, we are content to ſink, periſh.

Maluimus cum Chriſto perire, quam cum Cæſare regnare.

III. *Goſpel-churches*, *Inſtitutions*, are alſo *bottomed* upon the *Kingly-Office* of Chriſt; whence their perennity, perpetuity, is Evident. That Chriſt is a King, hath his Subjects, Laws, by which he governs them, cannot be denied. That he hath (yet doth) exerciſed his Kingly-ſoveraignty over them, will be granted; if he do not do ſo, he is not King, his deſpotick authority is at an end. Who are his Subjects? Thoſe that dwell in *Sion*, his *Church*, his *Body*, his *Houſe*, his *Kingdom*; which hath been demonſtrated to be *Saints* embodied, and worſhipping him in a *Goſpel-church-ſtate*; to theſe he is a

Head, Lord, King. What are the Laws he Rules them by, gives forth for the tryal of their Faith, Love, Obedience? They are *Goſpel-Ordinances* of his own *inſtitution*, and *appointment*. And as of old, the people of the Jewes, that Church of God, when they *rejected* his Ordinances, are ſaid to *reject* him, caſt off his *Soveraignty, Ruledom:* So becauſe of their pertinacious adherence to the Laws of *Moſes*, when Chriſt had perioded that Miniſtration, had left the World, and was gone to his Father; with a rejection of him, and the Miniſtration introduced by him, they are ſaid to be *Citizens* that hated him, and ſend a meſſage after him, ſaying, *We will not have this man Reign over us*, Luk. 19.14. 'Tis true, Chriſt as King, rules in the Saints by his Spirit, Grace: but viſibly by his Word, and Goſpel-inſtitutions doth he Reign over them. Theſe are his Chariot, or Throne of State, wherein he ſhew's himſelf publickly in Majeſty and Glory. They are his *inſignia regalia*, or Kingly-arms, or Enſigns: none can offer deſpite, affront, to theſe; but they affront him, and are guilty of high-treaſon againſt him. We juſtly condemn the *Papiſts* as oppoſers of the *Kingly-Office* of Chriſt; becauſe, contrary to his Precept, they have taken away one part of the *Inſtitution* of Chriſt, *viz.* the *Cup* from the *Laity*: and what is to be thought of thoſe who turn their backs upon all, and attempt the pulling down of that *houſe* of the appointment of Chriſt, wherein they are to be miniſtred. If Chriſt be King, he hath his *Churches*, over whom (as ſuch) he doth preſide; and his Laws, as royal Enſigns, in the midſt of them, for them to conform to.

CHAP. X.

A Tenth Demonſtration of the Continuation of Churches, Ordinances; otherwiſe a great part of the Scriptures of the New-Teſtament have been, are, of little uſe to the Saints. An Eleventh, A Twelfth evidence to the ſame thing; Chriſt hath power to preſerve his Churches, and 'tis his will ſo to do. There are ſpecial promiſes, both under the Old œconomy, and the New, to Saints, as they attend upon Jehovah *(as a Church) in the Obſervation of Ordinances.* Exod. 20. 24. *Explained.*

And

And 29. 42, 43, 44, 45. *at large. Why the Tabernacle is call'd* אהל מועד Isa. 4. 5, 6. *Opened.* Zach. 2. 10. Mat. 18. 20. 2 Cor. 6. 16. *Rev.* 3. 10. *Considered. A Thirteenth, Fourteenth, Fifteenth, Sixteenth, Demonstration of the continuation of Churches, and Ordinances. 'Tis the duty of Saints in every generation to confess Christ.* Gal. 3. 27. *Opened. Subjection to the Institutions of Christ, one signal way of confessing him. Saints are charged to hold fast whatever they have received from Christ till he comes. Much of the Glory of Christ, as Mediator of the New-Covenant, lies in his Churches. Many evil and absurd consequences of the denial of the Continuation of Gospel-Churches, Ordinances, remarked.*

Demonstration. X.

IF there have not been, be not, a *continuation of Gospel-Churches, Ordinances, a great part of the Scriptures of the New-Testament, have been, are, of little use to the Saints.* Now it cannot be imagined, that the Lord Jesus, out of his special love to, and care of his People, should appoint the Scriptures to be written; and yet no small part of them to be of no concern in this World to them. Of this kind are all those Scriptures, which contain rules of direction to the Saints, touching their embodying together, in order to their becoming a Church of Christ; discovering who are fit matter, their Power for the Election, setting apart of Officers, to minister in the name of Christ amongst them; the qualification of such as are to be chosen by them; their Office, Work, Duty in, and to the Church; the Churche's duty to them: the way and manner of the management of the Institutions of the Gospel amongst them: the mutual duties of Church-members each to other, as they stand in a Covenant-relation together. How great a part of the Scriptures of the New-Testament, and particularly the Epistles to the Churches, is taken up in these things, is known; to enumerate particulars, is almost endless. See, *Matth.* 28. 19, 20. *Act.* 2. 41, 42. 1 *Cor.* 12. 28. *Eph.* 4. 11, 12. *Matth.* 18. 17, 18, 19. 1 *Cor.* 4. 17. & 7. 17. *Act.* 14. 23. *Tit.* 1. 5. 1 *Tim.* 3. 15. & 2. 1. *Act.* 6. 4. & 13. 2, 3. *Eph.* 5. 19. *Col.* 3. 16. 2 *Tim.* 4. 2. 1 *Cor.* 14. 3. *Act.* 6. 2.

Heb. 13. 7. *Matth.* 26. 26, 27. 1 *Cor.* 11. 23. *Rom.* 12. 6, 7, 8. *Rev.* 2. 3. *Rom.* 1. 5, 6. 1 *Cor.* 1. 2. & 14. 15. *Heb.* 3. 1. *Jam.* 1. 18. *Rev.* 1. 20. 1 *Pet.* 2. 5. *Eph.* 2. 21, 22, 23. 2 *Cor.* 6. 16, 17, 18. *Act.* 20. 17, 18. 1 *Cor.* 12. 28. *Eph.* 4. 11. *Phil.* 1. 1 *Tim.* 3. 1, 2. & 5. 17. *Heb.* 13. 7, 17. 1 *Pet.* 5. 1. *Eph.* 4. 8. 13. *Tit.* 1. 7, 8, 9. 2 *Tim.* 3. 2, 3, 4, 5, 6, 7. 1 *Pet.* 5. 2, 3. *Act.* 13. 2. 1 *Tim.* 5. 22. & 4. 14. & 3. 10, 11, 13. & 4. 12. 2 *Tim.* 2. 3. *Col.* 1. 24. *Phil.* 2. 17. & 3. 17. *Heb.* 13. 17. *Act.* 20. 28. 2 *Tim.* 2. 15. & 4. 2. *Rom.* 12. 6, 7, 8. 1 *Tim.* 6. 20. *Jude* 3. 1 *Cor.* 4. 1, 2. 1 *Tim.* 3. 15. & 4. 14, 15, 16. *Act.* 20. 18, 19, 20, 25, 26. 1 *Thes.* 3. 5. 2 *Tim.* 2. 24, 25. *Rom.* 12. 8. 1 *Tim.* 5. 17. & 3. 5. *Col.* 4. 17. 2 *Cor.* 10. 4, 8. 1 *Tim.* 4. 11. *Tit.* 2. 15. 1 *Pet.* 1. 2, 3, 4, 5. 1 *Thes.* 5. 12, 13. 1 *Cor.* 16. 16. *Eph.* 6. 18, 19. *Col.* 4. 3. 2 *Thes.* 3. 1. *Gal.* 6. 6. 1 *Cor.* 9. 14. & 16. 10. 2 *Tim.* 1. 16, 17, 18. 2 *Tim.* 4. 16. *Rom.* 12. 8. 1 *Cor.* 12. 28. 1 *Tim.* 5. 17. *Act.* 6. 3, 5, 6. *Phil.* 1. 1. 1 *Tim.* 3. 8, 9, 10, 11, 12, 13. *Phil.* 2. 15, 16. & 4. 8, 9. 1 *Thes.* 3. 8. 1 *Pet.* 4. 10, 11, 12, 13, 14. 1 *Tim.* 3. 15. *Heb.* 10. 23. *Act.* 2. 38, 39, 46. & 16. 33. 1 *Cor.* 1. 16. & 11. 20, 21, 22, 26, 28, 29, 33. *Act.* 20. 7. *Mat.* 16. 19. *Rom.* 12. 8. 2 *Cor.* 10. 4, 5, 6. *Rev.* 2. 2, 20. *Mat.* 24. 45. *Eph.* 4. 13, 14. 1 *Tim.* 3. 5. & 5. 17. *Heb.* 13. 17. 1 *Pet.* 2. 3. 1 *Thes.* 5. 12. *Gal.* 6. 1, 2. 1 *Cor.* 4. 14. & 5. 2, 4, 5. 2 *Cor.* 2. 6, 7, 8. 2 *Tim.* 4. 2. *Mat.* 18. 15. 1 *Thes.* 5. 14. *Tit.* 1. 13. & 2. 15. 2 *Tim.* 4. 2. 1 *Tim.* 5. 19, 20. *Mat.* 18. 16, 17. *Tit.* 3. 10. 1 *Tim.* 1. 20. 1 *Cor.* 5. 5. *Gal.* 5. 12. & 6. 1. 2 *Cor.* 2. 7. 2 *Thes.* 3. 15. *Gal.* 6. 2. 1 *Cor.* 5. 2, 4, 5, 12. 1 *Cor.* 6. 2. 2 *Cor.* 2. 6, 7, 8. *Phil.* 2. 10. & 2. 15. 1 *Cor.* 10. 32. 1 *Thes.* 2. 11. 12. *Tit.* 2. 10. *Joh.* 6. 15. *Act.* 26. 18. 1 *Pet.* 2. 9. 2 *Cor.* 4. 3, 4, 6. 1 *Tim.* 1. 19, 20. 2 *Tim.* 4. 3, 4. *Tit.* 1. 13. *Jude* 3. *Eph.* 4. 20, 21, 22, 23, 24. 2 *Cor.* 8. 5. *Act.* 8. 20, 23. *Tit.* 1. 10. *Rev.* 2. 2. *Act.* 18. 26. 1 *Thes.* 2. 7, 8, 11. *Act.* 9. 26, 27. *Rom.* 14. 1. 1 *Cor.* 13. throughout. & 10. 32. *Eph.* 6. 18. 1 *Tim.* 2. 1. 2 *Cor.* 8. 4, 6. *Act.* 11. 29, 30. *Rom.* 15. 26, 27. & 16. 1, 2. 3 *Joh.* 8. 9. *Act.* 15. 2. 1 *Tim.* 3. 15. *Cum multis aliis.*——

Are all theſe Scriptures (with many more) of no uſe to the Saints? Are they not at all concern'd in them? *Credat Apella!* And yet this muſt be aſſerted upon the ſuppoſition, that there are no Churches of the *Inſtitution of Chriſt*; for as ſuch,

ſuch, are the Saints alone concerned in them.

Object. If it be Objected, that a great part of the Old-Teſtament is of little, or no uſe to the Saints now; therefore the argument is invalid, of no weight.

Anſw. The Anſwer is eaſie. 'Tis readily granted, that whatever is ſpoken in the Old-Teſtament, touching *Circumciſion*, *Prieſts*, *Altar*, *Temple*, *Sacrifices*, *Veſtments*, &c. We are not under the *Goſpel-Miniſtration* at all concerned with; an introduction of theſe things, is a plain practick-denial of Chriſt come in the fleſh: But whileſt that *Prieſt-hood*, œconomy ſtood in force, 'twas the duty of all the Saints, to attend diligently to the commands of the Lord, relating to them: not to have done ſo, had been Rebellion, High-treaſon againſt him. Till a Prophet greater than *Moſes*, a Prieſt greater than *Aaron*, even Jeſus the Son of God came, and put a Period to the whole of that Miniſtration, and erected a new one by that Authority that was given to him of the Father as Mediator of the New-Covenant, every tittle of that Law contained in Ordinances they were obliged to. Whileſt that Church-ſtate continued, they were concerned in them. And ſo by a parity of reaſon are the Saints with all the Laws given by Jeſus Chriſt in the New-Teſtament, 'till either a greater than he come, (which can never be) or he by his own Soveraign Authority, ſuperſede them; by his ſecond perſonal glorious coming, introducing a New State of things, without any Inſtitutions, or Ordinances, put a Period to them.

Demonſtration. XI.

IF there be not a *continuation of the Church-ſtate*, with *Inſtitutions thereunto belonging*, 'tis either becauſe Chriſt could not, or would not *continue* it. The firſt connot be aſſerted. *All power is given unto him in Heaven, and in Earth*, Matth. 28. 18. He is *King of Kings*, *Lord of Lords*, 1 *Tim.* 6. 15. *Rev.* 17. 14. & 19. 16. The *Almighty*, Rev. 1. 8. Is *above Principality*, *Power*, *Eph.* 1. 21. Hath all Angels, and men at his foot; can order, diſpoſe of them as he pleaſes.

Nor

Nor the ſecond, for he hath promiſed its *continuance*; engaged his *preſence* with it, for that end: Theſe are all the viſible enſigns he hath in the world of his Authority, Soveraignty; not a relation he ſtands in to them, his concern in point of honour, and glory, in their preſervation; the prophetick diſcoveries of his reſolution, that they ſhould *Continue*, (of which we have already treated) amply diſcover, that his will is *their continuation*. They then that oppoſe, advance themſelves againſt the *Churches* of CHRIST, reſiſt his *will*, and are found *fighters* againſt GOD.

Demonſtration. XII.

THe Lord hath, both under the *Old-œconomy*, and the *New*, made *ſpecial promiſes* to his people, as they *attend* him, *wait* upon him (as a *Church*) in the Obſervation of *Inſtitutions*, and *Ordinances*. So in the Old-Teſtament, *Exod.* 20. 24. *An altar of earth thou ſhalt make unto me, thou ſhalt ſacrifice thereon, thy Burnt-Offerings, and thy Peace-Offerings: thy Sheep and thine Oxen: In all places where I record my Name, I will come unto thee, and I will bleſs thee.* The latter words are variouſly rendred. *In every place in which ſhall be the memory of my Name*, V. L. *Where ye remember my Name*, Sy. Ar. *Whereſoever I ſhall name my Name*, Seventy. *Where I ſhall cauſe my Glory to dwell*, Ch. *Where I ſhall make my Name to be remembred*, Pi. *Where I ſhall make the memorial of my Name, or cauſe the remembrance of my Name to be, or make you to remember my Name*, Ainſworth. The meaning is, in every place, in every inſtitution of mine, where I command you to *Attend* me, as a Church, in publick Worſhip, and Service, (as at the *Tabernacle*, *Temple*, &c.) there *I'le come to thee, meet thee, manifeſt my gracious preſence to thee, aſſuredly bleſs thee*, Exod. 29. 42, 43, 44, 45. *This ſhall be a continual burnt-Offering, throughout your Generations, at the door of the Tabernacle of the Congregation before the Lord, where I will meet with you, to ſpeak there unto thee. And there I will meet with the Children of* Iſrael, *and ſhall be ſanctified by my Glory* (the Tabernacle is not in the Hebrew; ſome render it, *Iſrael*; others, the Place,

Place, or the Tabernacle, ſhall be ſanctified by my Glory) *And I will ſanctify the Tabernacle of the Congregation* —— *And I will dwell amongſt the Children of* Iſrael, *and I will be their God.* That the *Tabernacle* was at that day, the place that *Jehovah* had appointed, for the Church of *Iſrael* as a Church to Worſhip him, is known. *As you do ſo, ſaith the Lord, Ple meet with you* (or as the Greek tranſlateth, *will be known unto thee*) *to ſpeak there unto thee,* &c. 'Tis the ſpecial preſence of God with them, that is intended by thoſe Expreſſions. And the Tabernacle, is call'd, *the Tabernacle of the Congregation,* Heb. אֹהֶל־מוֹעֵד *Tabernacle* of *Aſſembly,* or *Convention,* becauſe there God, and his people met together; he to *Inſtruct* them by his *Word,* they to *Worſhip* Him, and to receive His *Oracles.* See *Exod.* 40. 34. *Lev.* 1. 1. and 9. 23, 24. *Num.* 1. 1. and 7. 89. and 12. 4, 5. and 14. 10. and 16. 19, 42, 44. So alſo in the Goſpel-day, *Iſa.* 4. 5, 6. *The Lord will Create upon every dwelling-place of mount* Sion, *and upon her Aſſemblies, a cloud, and ſmoke by day, and the ſhining of the flaming fire by night, for upon all the glory ſhall be a defence: And there ſhall be a Tabernacle for a ſhadow in the day time from the heat, and for a place of refuge, and for a covert from ſtorm, and from rain.* The word tranſlated the *dwelling-place,* is not מקום an ordinary dwelling-place, or common Habitation; but מָכוֹן a prepared place of, and for God. They are the *Church-aſſemblies* he intends by it. To theſe he promiſes his Preſence, Favour, Direction, Guidance, Defence, Protection, under the notion of the Cloud, Pillar, Tabernacle; which were the ſignal viſible Enſigns of theſe to his people of old, *Zach.* 2. 10. *ſing and rejoyce, O daughter of Sion*; for lo, I come, and I will dwell in the midſt of thee, ſaith Jehovah. *And many nations ſhall be joyned to the Lord in that day, and ſhall be my people.* ('Tis evidently of the Converſion of the Gentiles, and their walking together in Goſpel-fellowſhip, that he ſpeaks) *and I will dwell in the midſt of thee* —— Mat. 18. 20. *where two, or three* (a few Saints walking together in the fellowſhip of the Goſpel, for theſe two or three are call'd the Church, *v.* 17.) *are gathered together in my Name,* (or Authority) *there am I in the midſt of them.* 2 Cor. 6. 16. *Ye* (the Church of God at *Corinth.* *v.* 1.)

v. 1.) *are the Temple of the living God; as God hath ſaid, I will dwell in them, and walk in them, and I will be their God, and they ſhall be my people.* —— Rev. 3. 10. *Becauſe thou haſt kept the word of my patience, I alſo will keep thee from the hour of temptation, that ſhall come upon all the world to try them that dwell upon the earth.* The words are a promiſe made to the Church in *Philadelphia*, and ſo to all *Goſpel-churches*; eſpecially to ſuch as are the Antitype to the *Philadelphian*-Church, of preſervation from the temptations, ſnares, diſtreſſes, that are coming upon Profeſſors: others ſhall fall by them, ſink under them; ſhe ſhall be kept, becauſe ſhe kept the words of Chriſt's patience, *i. e.* the Doctrine, Precepts, Inſtitutions of CHRIST, he deliver'd in the day of his patience, when he Tabernacled amongſt men, and endured the contradiction of Sinners. The ſum is, as under the Old Law, ſo under the New; there are ſpecial Promiſes made to Saints Worſhipping God in a Community, as a Church: Whence three things neceſſarily follow:

1. That there muſt be *Goſpel-Churches*, to whom theſe Promiſes may be made good.

2. That a denial of a *Goſpel-Church-ſtate*, *Churches*, *Ordinances*, is as much as in us lies, to make theſe Promiſes of GOD of none effect. For if their be no Churches, there are none to whom they ſhould be performed. And beſides, ſome of them have in them a ſpecial engagement for their preſervation. As that *Iſa.* 4. 5, 6. Is God unfaithful? Can any charge him with breach of Promiſe, without being guilty of horrid Impiety, Blaſphemy againſt him.

3. That a withdrawment from *Church-Fellowſhip*, *Ordinances*, is a practick-contempt of the preſence of God promiſed to his People, as they are found walking according to his will herein.

Demonſtration. XIII.

'TIs the *Duty of Saints in every Generation, to confeſs, make a Profeſſion of Chriſt*, as well as to believe in him, Rom. 10. 9. *If thou ſhalt confeſs with thy mouth, the Lord Jeſus, and*

and ſhalt believe in thine Heart——. This will not be denied! Now our ſolemn, moſt ſignal Profeſſion of our Lord Jeſus, lies in a viſible ſubjection to him in *Church-Inſtitutions*. Therefore are we ſaid, by *Baptiſm*, to *put on Chriſt*, *Gal.* 3. 27. (*i. e.* have taken upon you a moſt ſolemn profeſſion of his name): And our Lord tells us, *Mar.* 8. 38. That to be *aſhamed of his words*, is to be *aſhamed of him*: that we ſhew our ſelves his *Friends*, *if we do whatever he commands us*, *John* 15. 14. So that evidently an owning of, viſible ſubjection to, the *Words*, *Inſtitutions of Chriſt*, is that wherein our Profeſſion of his name doth lie. That it did ſo in the Primitive dayes, will not, cannot be denied: Well then, either there are no Saints in the World, or they are diſcharged from the command, to confeſs Chriſt, or there are Churches walking together in *Goſpel-Ordinances* at this day; and muſt be ſuch, to the *conſummation of all things*. The truth is, 'tis utterly impoſſible, for any to hold the nullity of the *Church-ſtate*, *Ordinances*; but they muſt affirm, (as ſome have done) that there are no viſible Saints in the World. For the ſame Law of Chriſt, which directed the Saints, in the firſt-dayes of the Goſpel, to make a *profeſſion of Chriſt* by their ſubjection to his *Inſtitutions*, abides ſtill, as a ſtanding rule for them to walk by.

Demonſtration. XIV.

THe great charge of Chriſt to his People, is, *To hold faſt that which they have received 'till he comes*, Rev. 2. 25. & 3. 11. Now 'tis not only the grace, and Doctrine of the Goſpel, that they received, but the Laws, Inſtitutions thereof, relating to *Goſpel-Fellowſhip*, *Worſhip*. Theſe then, in every day, they are bound to *hold faſt till Chriſt comes*: and thoſe that do ſo, are upon that *foot of account* publickly commended by him, *Rev.* 14. 12. *Here is the patience of the Saints, here are they that keep the Commandments of God, and the Faith of Jeſus.*

Demonſtration. XV.

MUch of the *Honour, Glory of the Lord Jeſus, as the Mediator of the New-Covenant, lies in his Churches*, Zach. 6. 13. *He ſhall build the Temple, and bear the Glory.* Let theſe be removed, and he will have but little glory in the World.

Demonſtration. XVI.

MAny are the *evil conſequences that follow upon the denial of Goſpel-Churches*———. We'll inſtance but in a few.

I. The Miniſtration of the Law wherein *Moſes* was a Servant, was more laſting, than the Miniſtration the Son was on purpoſe ſent from the Father to introduce.

II. That 'tis lawful to be partial in *Jehovah's* Law. 'Tis true, we are to pray by our ſelves, or perhaps ſome very few with us; to watch, attend the inward work; preſs after a further degree of ſanctification, conformity to Chriſt; we are to love him, believe in him: But as to the law of Inſtitutions, we will have nothing to do with it. And why ſo? Are not theſe laſt, as much the charge, Law of Chriſt to his people, as the former?

III. 'Tis a condemning the generation of the Righteous (which we ought to be tender of) and that many wayes.

1. They are (have been) a generation of *Will-worſhippers.* Their Church-ſtate, fellowſhip, breaking bread —— is *Will-Worſhip:* Churches are gathered, Ordinances adminiſtred in the will of man.

2. They are *Self-perſecutors, Self-murderers, Self-deſtroyers.* The loſs of their liberty, goods, enjoyments, lives, for their being found in theſe wayes, they may thank themſelves; for, they bring it upon themſelves: for Chriſt requires no ſuch thing at their hands.

IV. 'Tis a Juſtifying, Gratifying, the Wicked againſt the Righteous. As,

1. A *Juſtifying* them in their charge againſt the Lords People. *You may* (ſay they) *be of what religion you will, pray, preach, a few of you together; but nothing will pleaſe you, except you have a great company together. You talk of conſcience, this is nothing but your ſtubbornneſs, ſelf-will, pride of Spirit.* And the truth is, it muſt be ſomewhat of that nature (for conſcience to Chriſt it cannot be) if Church-Aſſemblies, with the adminiſtration of Ordinances in them be not of Chriſt's appointment.

2. 'Tis a *Gratifying* Satan, Antichriſt, in his grand deſign, he hath from the beginning been managing againſt the Lord, and his People, *viz.* to diſſipate, ſcatter, drive them into corners.

3. 'Tis a *Juſtifying* the wicked in all their bloody perſecutions of the Saints. They perſecute them not as the Worſhippers of Chriſt; for he requires them not ſo to Worſhip him, but as breakers of the Law, Factious, Seditious ones.

V. 'Tis as much, as in us lies, a *diſpoyling* Chriſt of all the viſible Soveraignty he hath at this day in the World.

VI. 'Tis a *Withdrawment* of our ſelves from that *Yoak* of Chriſt he commands, encourages his Diſciples to take upon them. *Mat.* 11. 29, 30.

VII. 'Tis to be aſhamed of Chriſt's words in an *Adulterous Generation*, *Mar.* 8. 38. with much more that might be inſtanced in. Theſe things might have been particularly more improved, but we have already paſt the bounds deſigned in the managery of this Controverſie. And if what hath been ſaid, will not convince *Gain-ſayers*, I am out of hopes by any thing that I can offer (though with the brighteſt Scripture-evidence) ſo to do: and ſhall pray to God, to ſhew them the error of their way, and reduce them to his *Foot*. 'Tis time we attend to thoſe Objections that are made (at leaſt as many of them as we have heard of) againſt the ſubject matter of the preſent diſcourſe: which is the deſign of the next Chapter.

CHAP. XI.

Objections againſt the continuation of the Goſpel-Church-ſtate, Churches, Ordinances, particularly conſidered, anſwered. Object. 1. *Some of the Officers that were in the Churches,* viz. *Apoſtles, Prophets, Evangeliſts, are now wanting: that hence a ceſſation of Churches, Ordinances doth not enſue, evinced: for then there had been a ceſſation of theſe, ever ſince the Apoſtles dayes; the abſurdity whereof demonſtrated. That 'twas never the intendment of Chriſt, that theſe Officers ſhould be continued, proved,* 1 Cor. 4. 9. *explained. That the eſſence of a true Church of Chriſt depends not upon theſe Officers, Demonſtrated. Apoſtles as Apoſtles, are neither foundation, matter, or form of the Church, proved. Object.* 2. *The Apoſtaſie Propheſied of, hath covered, ſwallowed, up all the Churches; Anſwered. The Apoſtaſie ſpoken of, not a univerſal Apoſtaſie, proved. Object.* 3. *That there are no Wiſe-maſter-builders; removed out of the way.* 1 Cor. 3. 10. *Explained. Object.* 4. *The gifts in the Primitive-Church, wanting, Anſwered. 'Tis Grace, not Gifts, that conſtitutes a Church, proved. Object.* 5. *The preſent Churches, have only the Form, deny the Power, removed. Object.* 6. *From the pollution of the Churches, Anſwered. Object.* 7. *The Churches were at firſt gathred in the will of man; Conſidered, Anſwered. Object.* 8. *From the want of a preſence among the Churches, Anſwered. The various wayes of God's being preſent with a people, Conſidered.*

HAving in the precedent diſcourſe, at large evinced, *The continuation of the Goſpel-Church-ſtate, Churches, Ordinances*; that which remaines, is the removal of Objections out of the way, which we now addreſs our ſelves to.

Object. 1. We grant a *Church-ſtate, Churches, Inſtitutions to be of Chriſt*, but there's now no ſuch thing; for you want ſome of the principal Officers that were in the Churches, viz. *Apoſtles, Prophets, Evangeliſts*, Eph. 4. 11.

Anſw. That the Officers mentioned, were of the Inſtitution of Chriſt, is readily yielded: that ſuch are not, now in

any

any of the Churches of Chriſt, is alſo granted: but that a *ceſſation* of Churches doth not hereupon enſue, is very eaſily demonſtrated. For,

1. Then there hath been a *ceſſation* of Churches for above a thouſand, and ſome hundred of years; yea, ever ſince the Apoſtles dayes: for, after thoſe particular perſons inveſted by Chriſt into the Offices, and Miniſtry before-mentioned, none ſuch have ſtood up. Now 'tis the firſt-born of abſurdities, that Chriſt ſhould with ſuch ſolemnity, as he did by the pouring forth of the Spirit in the day of *Pentecoſt*, ſet up a Miniſtration (wherein alſo he ſpent *forty dayes* after his Reſurrection to inſtruct his Diſciples) and ſhould in a few ſcores of Years, ſuffer it to be taken down again. And it cannot be ſuppoſed, to conſiſt with the Wiſdom of Chriſt, ſo to do: it's alſo perfectly inconſiſtent, with the *Goſpel-covenant, Mediatory Offices of Chriſt, and ſignal promiſes made to his Churches*——(of which we have already diſtinctly treated).

2. 'Twas never the intendment of Chriſt, that ſuch Officers ſhould be continued in the Churches. Which is evident, as if written with the beams of the Sun, from theſe few conſiderations:

1. If he had indeed intended their *continuation*, they ſhould have been continued: for 'twill not 'tis preſumed, be aſſerted, that Chriſt failes of his intendment.

2. There are no intimations given in the Scripture of any Succeſſion of ſuch Officers; nor any rules laid down for the Churches to proceed upon in their Election. Of Paſtors, Teachers, Deacons, we have an acccount, and directions given for their ſetting apart to Office; but of Apoſtles, Prophets, Evangeliſts, *ne gry quidem*, not the leaſt ſyllable, or Iota, touching their *continuation*, or the way to be uſed in order thereunto. Nay,

3. When the firſt-Churches were planted, we find by the advice of the Apoſtles, Teachers and Deacons choſen to Office, but no choice made of new Apoſtles; nor any intimation given, that more than theſe were neceſſary, or expedient for the continuance, or preſervation of the Church.

4. When Chriſt writes to the *ſeven Churches* of *Aſia*, he blames

blames them (moſt of them) for ſeveral things amiſs amongſt them; but charges them not, with any neglect, or ſin, that they had not the Officers mentioned amongſt them; which yet they had not. For Apoſtles, 'tis certain, they had none; of them only *John* was alive at that day, the reſt were fallen aſleep; and he was not with them, but in the Iſle of *Patmos*: Chriſt owns them as his Churches notwithſtanding. 'Tis true, he threatens ſome of them to *un-church* them; but not becauſe they wanted theſe Officers, but for other reaſons mentioned by him.

5. We have an almoſt expreſſe Declaration, that after the Apoſtles fell aſleep, there were to be no more Apoſtles to ſucceed them, 1 *Cor.* 4. 9. *For I think God hath ſet forth us the Apoſtles laſt:* So we render it, but not ſo fully expreſſive of the Greek; which is Δοκῶ γὰρ ὅτι ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν——*For I think*, (or I conclude, for the word doth not alwayes ſignifie a doubtful opinion, but a certain concluſion, 'tis us'd in the determination of that famous Council, *Act.* 15. 28.) *that God hath ſet forth, or exhibited us, the laſt Apoſtles.* So the Arabick, Syriack, V. L. *God hath ſhewed us the laſt Apoſtles. God hath deſigned his laſt Apoſtles*, ſo the Æthiopick. So then evidently, no new Apoſtles were deſigned by Chriſt after them. 'Tis true, many have pretended ſo to be; ſome ſuch (as it ſeems) came to the Church at *Epheſus*, who upon trial *found them Liars*, Rev. 2. 2. But

6. The whole weight of the Objection lies upon this ſingle baſis, That the Eſſence of a true Church of Chriſt, conſiſts in having the Officers mentioned amongſt them. For if it doth not, the Churches are as really true Churches of Chriſt, without theſe Officers, as the firſt Apoſtolick-Churches, that had them, were. This is that then we ſhall demonſtrate, that *Apoſtles*——are not of the *Eſſence* of a true Church of Chriſt. For

1. There was a true Church of Chriſt of Converted Believers, before they ever ſaw the face of an Apoſtle, even in the Apoſtles days. Not to mention what's probable, that the *Eunuch* being brought over to the Faith of Chriſt, *Act.* 8. went in to *Ethiopia*, Preached Chriſt, gathered Churches there.

there. In which, ſome think that *Propheſie* had its accompliſhment, *Pſa.* 68. 31. nor, what ſome affirm, that the Goſpel was Preached, Churches gathered here in *England* by *Joſeph* of *Arimathea*. What may we think of the Church at *Antioch*? Was that a true Church? the Apoſtles own'd it as ſuch. And 'tis evident, that 'twas conſtituted without the Officers mentioned *Act.* 11. 19, 20, 21, 22, 23, 24, 26. and here the Diſciples were firſt called Chriſtians. 'Tis true, there came *Apoſtles*, and *Prophets* to them; but they were, before their coming, a Church of Chriſt. The like may be ſaid of *Samaria*, where by the Miniſtry of *Phillip*, were Converts brought over to Chriſt, and *Baptized*, before ever the *Apoſtles* heard tittle of it; who at this time kept privately at *Jeruſalem*, *Act.* 8. 1, 5, 6, 8, 12, 14. That by the ſame hand, Churches were planted at *Azotus*, *Ceſarea*, *Act.* 8. 40. with 9. 30. is more than probable. At *Ptolemais* you have an intimation of a Church of Chriſt; but no account of any *Apoſtles* going thither, till *Paul* in his journey ſalutes the Brethren that were there, and tarries with them one day, *Act.* 21. 7. The Church at *Coloſſe* was gathered by *Epaphras*, *Col.* 1. 7. as were ſeveral Churches, before ever any *Apoſtle* came to them. So that, if becauſe they have not *Apoſtles*, the preſent Churches are no Churches of Chriſt; neither were the Primitive-Churches, at leaſt ſome of them, ſuch: The Objection lies as directly againſt them, as any after-Churches. But

II. The *Apoſtles*, as *Apoſtles*, are neither Foundation, matter, or Form of the Church; ſo far are they from being of the *Eſſence* of the Church.

1. *Foundation* they are not; for Chriſt is the alone Foundation, as hath been proved. 'Tis true, Saints are ſaid to be *built upon the Foundations of the Apoſtles, and Prophets*, Eph. 2. 20. but the intendment thereof, is no more than that, *they were built* upon the Doctrine was Preacht by the *Apoſtles*; the ſubſtance whereof was Chriſt.

2. Not the *Matter*, as Apoſtles: as Saints 'tis true, they were ſo, as well as others; but no otherwiſe.

3. The *Form* of the Church they are not: for that lies in ſomewhat elſe, as before was Demonſtrated.

III. Let's

III. Let's ſuppoſe, that, which may be ſuppoſed. (It hath been, as is known) that by the Providence of God, the meaneſt Saint is caſt upon any ſpot, where the Goſpel never was. He preaches Chriſt to the Natives, they are Converted by the Spirit of the LORD accompanying his Miniſtry: may theſe Converts give up themſelves to the Lord, and one another, to walk with him in ways of his own Inſtitution, or not? If the firſt, *actum eſt periiſti Antichriſtiane*, there may be true Churches, without *Apoſtles*; for herein lie's the *Eſſence* of a true Church: If the Second, it's lawful, then it ſeems, for believers to diſobey the Commands of Chriſt (which will at leaſt ſound harſh in the ears of ſober Chriſtians) for *Goſpel-fellowſhip*, *Churches* —— we have proved to be commanded by Chriſt. Nay

IV. The *Apoſtles*, *quâ Apoſtles*, never belong'd to any perticular Church. Authority in the name of Chriſt they had in, and amongſt them all; never related to any particular Church, as ſuch. They were non-reſidents, *ubiquitaries*, and the Office whereunto they were called by the Lord Jeſus, required, that they ſhould be ſo, *Mat.* 28. 18, 19.

V. What the *Apoſtles* were to the *Goſpel-Churches*, that (at leaſt) *Moſes* and *Aaron* may be ſuppoſed to be in the *Judaick Church*. The Law came by *Moſes*. In every difficult Caſe, he was their Mediator to God, and gave reſponſes to them: from him *Aaron* had his *Urim* and *Thummim*, whereby he gave (in matters propoſed to him) infallible anſwers from the *Holy One*. They had alſo the *Ark*, with the *Mercy-Seat*, and *Cherubims*. The *Fire* from *Heaven*: the Majeſty or divine *Preſence* (*viz.* the Oracle in the moſt Holy Place, where God dwelt *between the Cherubims*, Num. 7. 89. *Pſa.* 80. 2.) the *Holy Spirit* (viz. the *Spirit of Propheſie*, not only in the Prieſts, but in the Prophets) were theſe of the *Eſſence* of the Church? was their *Church-ſtate* diſſolved becauſe of their want of them? What more frivolous can be aſſerted? *Moſes*, and *Aaron* ſoon fell aſleep, before they came into the good Land. As for the laſt mentioned, they enjoyed them not under the ſecond Temple (as the *Jews* themſelves acknowledge); yet their *Church-ſtate continued* till the death of

of Christ, as is granted by all. 'Tis impossible to fix upon any Argument to prove the necessity of *Apostles* for the *continuation of a Church-state in Gospel-dayes*, which will not also evince a necessity of what we have instanced in, with respect to the necessity of the existence of *Moses*, *&c.* for the *continuation of the Judaick Church-state*; than which nothing is more false. Besides

VI. The Church was never *Built* upon the *Apostles* (one or other of them) but upon their *Doctrine*, which from the Lord Jesus they delivered; or rather upon Christ the sum, and substance thereof. 'Tis true, the *Papists* tell us (as hath been intimated) that 'twas *Built* upon *Peter*, from, *Mat.*16.18. upon which they have laboured to build their *Babel*, endeavouring to substitute the *Pope* in his room. The vanity of which attempt, hath been discovered by several, and by none more than the every-way learned, and accomplished *J. O.* in his *Animadversions* on *Fiat Lux*. But as was said, 'twas their *Doctrine*, not their *Persons* the Church was *Built* upon. This through the wonderful kindness of God, we have continued to us; and therefore no need of their personal Ministry. Yet,

VII. Suppose we had *Apostles* amongst us, the self-same Apostles that were sent forth, and instructed by Christ, to indoctrinate the Saints in his will, to charge them to *Observe whatever he had commanded them*. They would declare to us the same things, or they would not: If the same, they are upon record in the Scriptures of truth; and are as much to be heeded by us, as if they had been delivered to us by them *Vivâ voce*. The latter cannot be imagined. The *Apostle* hath for ever shut the door against any such conceit, *Gal.* 1. 8, 9. *Though we, or an Angel from Heaven, preach any other Gospel unto you, then that which we have preached unto you, let him be accursed---*. So that evidently the want of *Apostles* is the most weak, frivolous argument, that ever men of the least reason, or converse with the Scripture, or knowledge of that faith that ought to be with us in these matters, ever fixt upon.

Object. 2. But there was an Apostasie foretold by the Apostles of our Lord, which we find actually came to pass within a

few hundreds of years after Christ. Therefore there are no true Churches; for the Apostasie hath covered, swallowed up all.

Answ. That an Apostasie was foretold, as intimated, that it was also introduced, is granted. But this proves not, the nullity of Churches, Ordinances. For,

1. 'Tis expresly declared, that the *Apostasie* mentioned, should not be a total Apostasie, 1 *Tim.* 4. 1. Ἀποστήσονται τινες τῆς πίστεως, not πάντες, but τινες, not all, but some shall depart, or make a revolt *from the Faith*. I confess had the Scripture asserted a universal *Apostasie*, the objection would have seem'd to have had some strength in it. I say, 'twould have seem'd, for really it hath none. For had the *Apostasie*, as is falsly pretended, over-spread all for a season (as sometimes it did in the Churches of old, as was demonstrated in the preface to this discourse); yet it follows not, but in persons (by the call of God) delivered from under that *Apostasie*, a true Church-state might exist. Which is notoriously true, with respect to thousands, that for some while the Papacy drank in. But,

2. We have already proved [*Demonstrat.* 4. c. 4.] that all along the *Apostasie*, the Lord had his *true Churches* witnessing for him against it. So that we need not say more touching this matter. There was an *Apostasie* foretold, that should overspread the greatest part of the Churches, prevail in most places of the Christian World. It did so to purpose at *Rome*---- &c. *Ergo*, there are no true Churches, *risum teneatis amici*, or rather pity; pray for them, who by reason of prejudice, temptation, have their understanding so far blinded, as to think there's any weight to be laid upon such *Puerile Ludicrous* arguments.

Object. 3. But you have no *Wise-master-builder*; which the Apostle saith he was, 1 *Cor.* 3. 10. therefore you have no true Churches.

Answ. This Objection is the same with the first. To it we will nevertheless speak a few words, which will abundantly evince the emptyness of it.

1. *Paul* asserts himself to be Ἀρχιτέκτων, a *Chief-Builder*, not with respect to Christ; for so he was not, but an under-workman; but with respect to others, who afterwards built upon that

that *Foundation* [CHRIST] he had laid. Nor doth he

2. Aſſert himſelf to be the *Chief-builder*, with relation to all the Churches; but with reſpect to that particular Church at *Corinth*. Were all the reſt of the Churches, that had not this *Maſter-Builder*, falſe Churches? This will not be aſſerted. Yet we hear of no *Wiſe-maſter-builder*, with reſpect to any other of the Churches. The word is only uſed here. But,

3. *Paul*, as wiſe a *Maſter-builder* as he was, was ſure a Work-man under Chriſt; who is the Builder of the Houſe, or Churches (as hath been proved) and he was indiſpenſibly bound to walk by rule; the rule of his Lord and Maſter, Chriſt Jeſus. This he tells us he did, 1 *Cor.* 11. 23. Now

4. The Saints have this *Rule*, and they have the *Spirit* of the *Lord* with them, in them, to open it, and explain it to them. For if they have him not, and for this end (to lead them into all truth) they are not Saints, *Rom.* 8. 9. what hinders then, but that Saints having the ſame *Rule* the Apoſtle walked by, and the *Spirit* to inſtruct them in it, they may *conform* to it, and ſo conſtitute Churches of Chriſt? If they have but ſo much *Wiſdom* as to underſtand the rule conſtitutive of Churches; and ſo much Conſcience and honeſty, as to apply themſelves to it (and they are poor Saints that are devoid of the one or the other) they cannot but do ſo. The very truth is, *Paul*, none of the Apoſtles were *Builders*, or *Wiſe-maſter-builders*, but with reſpect to the *Rule* of Chriſt: To have *Built* in their own *Wiſdom*, with a neglect thereof, had been folly and madneſs. So that any that attend to this *Rule* in Church-Work, may be as well ſaid to be *Builders*; and if they lay the *Foundation* of a Church afterward built upon by others, as truely ſaid with reſpect to ſuch a Church to be *Wiſe-maſter-builders*, as *Paul*, *&c.* 'Twould hardly be an effectual argument to a man under the ſenſe of inconveniencies (almoſt to ſtarving to death) by winds, and ſtormes, for want of an habitation to dwell in; to tell him, 'tis true, here are *Materials* for a Houſe, and here is a *Rule* to build it by; which if you attend to, you cannot build amiſs, but the Truth is, the *Wiſe-maſter-builder*, who acted by the ſame *Rule* in building all the ſtrong, and beautiful Houſes in the Country, is thouſands of miles off, and

perhaps may not come hither again till you are dead, and rotten in your grave; therefore you had beſt not attempt the work, till he come. Nay ſtay, will the poor man ſay, I have the *Rule* that he walked by, and I'le up, and be doing as well as I can; and I hope the Lord will be with me——. Chriſt commands (as hath been proved) to build an Houſe; gives us rules to walk by in ſuch a work; but hath no where ſaid, he will ſend us ſuch *Wiſe-maſter-builders* in every reſpect as *Paul* was; nor told us the Work muſt ceaſe till they come; but the contrary.

Object. 4. But you have not the *gifts* of the *Primitive-Churches*; therefore you are no true Churches of Chriſt.

Anſw. 1. 'Tis *Grace*, not extraordinary *Gifts*, that is the qualification of *Church-members*, that conſtitute a Church. When the Apoſtles ſpeak of Church-members, they decypher them as *Sanctified ones*, partakers of the *Grace of God*——. Chriſt requires no other qualification of a Church-member, than being *born again of God*, *John* 3. 3, 5. which perſons may be without thoſe extraordinary *Gifts*. Nay, the truth is, the Churches that have moſt excelled in theſe, have not been the moſt comely, or beautiful Churches. For inſtance, the Church at *Corinth*, who perhaps in theſe *Gifts* excell'd other Churches; but I am ſure, came ſhort of ſome of them in Divine graces.

2. 'Tis moſt evident, that the *Primitive-Churches* were conſtituted, converted, believers added to them, without any immediate participation of theſe gifts, *Act.* 2. 40, 41, 42. We have an account of *Three Thouſand Soules added to the Church*, but not a tittle of their partaking of theſe extraordinary *Gifts*. The Church at *Antioch* was a true Church of Chriſt, before the Apoſtles (any of them) came to them, or they had received the Holy Spirit (*i. e.* were made partakers of the extraordinary *Gifts* of the *Spirit*) *Act.* 8. 12, 14, 15, 16, 17. The like may be ſaid of other Churches.

3. The Apoſtle having diſcourſed at large of theſe *Gifts*, 1 *Cor.* 12. at the cloſe, *v.* 31. tells them, that he ſhews unto them *a more excellent way*, (or *the moſt excellent way*, as the Greek reads it) *viz.* the way of love: of which he diſcourſes at large, *chap.* 13. And this (not the *Gifts* mentioned) is

that

that which Chriſt makes the badge of his *Diſciples*, *Joh.* 13. 35. Were there more of this, there would not be ſo much talk of the nullity of Churches, as there is amongſt ſome at this day; nor that undue withdrawment from them.

4. Theſe *Gifts* are ſo far from being eſſential to a Church; that the Apoſtle tells us, perſons may have them all, and yet not be fit matter for a Church: for they that have them, may nevertheleſs be nothing, devoid of true grace, 1 *Cor.* 13. 1, 2.

Object. 5. But the Churches have only the *Form* of things, and deny the *Power*; and from ſuch we are commanded to turn away, 2 *Tim.* 3. 5.

Anſw. 1. I muſt crave leave, to ſay, that the framers of this Objection, are aſcended not only to the height of cenſorious uncharitableneſs; but invade the Throne of God himſelf, and will become Judges of the ſecrets of hearts. For, who told them that they deny the *Power*? did any of the *Churches* themſelves? Do any principles *owned* by them, any practices *found* amongſt them declare as much? Let the individuals hereof [*Guilty*] plead for themſelves, I'le not be their advocate. Though I muſt add, I know no ſuch Churches, and yet they are not a few I am acquainted with.

2. It had been ſevere enough for the Objectors to have, that *They* have the *Form*, but not the *Power*; therefore are not true Churches. But this perhaps they thought would not have ſerved their purpoſe. Inaſmuch as the Lord himſelf ſaith concerning the Church of *Sardis*, *Rev.* 3. 1. *Thou haſt a Name to live, and art dead*; and of *Laodicea*, v. 15. *Thou art neither cold, nor hot*, v. 17. *Wretched, Poor, Miſerable, Blind, Naked:* yet even theſe are owned by Chriſt for his Churches, *Rev.* 3. 1, 14.

3. That *they* have not the *Power*, is alſo notoriouſly falſe. 'Tis true, they have not ſo much of it, as in a former day; but that all's loſt, there are a thouſand Witneſſes to confute.

Object. 6. The Churches are *polluted*; therefore no true Churches.

Anſ. 1. This is a moſt evident *non-ſequitur*: They may be *polluted*, and yet true Churches. The queſtion is, whether there be ſuch *pollutions* found upon them, either with reſpect

respect to *Worship*, or *Conversation*, that by any *Rule* of Christ declare them *Un-church'd*; which we are only to attend to in this matter. We may *stab*, and *kill* each other in a *distempered* fit, and think we do well; but 'twill be found *Murder* by the *righteous judge*; if what we do, be without his *Rule*, and *Authority*.

2. What *Pollution* is there to be found amongst the Churches, that was not to be found even in the Apostolick Churches; and greater too, at least, in some of them?

3. Do they justify, plead for, any *Pollutions* amongst them? Is not the sight of them, matter of *grief*, *burden* to them; at least, to many amongst them. Though there were but a few names in *Sardis*, that had not *defiled* their Garments, *Rev.* 3. 4. yet Christ ownes them for his Church.

Object. 7. The present Churches were at first *gathered* in the *will* of *man*: Therefore they are no true Churches.

Answ. 1. Prove This, and take the Cause. I'd be he, after all I have writ, that would cast the *first stone* at them. But saying so, is but a sinful Calumniation, no Argument. Let's a little further consider this matter.

2. Why are they *gathered* in the *Will* of *Man?* Is it, because they are *gathered* by the *authority* of *man*, driven together by *penal* Sanctions? This cannot be asserted. What then? Are they *gathered*, *constituted* of visibly *prophane* persons? Nor can this be affirm'd. If the gathering together of Saints call'd out of the world, as Volunteers giving up themselves to JESUS CHRIST, and one another, to walk together in *Gospel-fellowship*, be a gathering in the will of man; 'tis true, they are so gather'd. But the best on't is, we have good company under the same Condemnation, even all the *primitive-churches*.

Obj. Oh! but you were not gathered by *Apostles*!

Answ. Oh! but this hath been already spoken to, and removed out of the way: several of the first Churches we have proved, were not gathered by the *Apostles*; *Ergo*, they also were *gathered* in the *will* of *man*, were not true Churches.

Obj. 8. But there's no *Presence* among the Churches: Therefore no true Churches.

Answ. 1. Should it be granted, that there's no *presence*, yet from

from thence it doth not follow that they are not true Churches. For the *glory* was departed from the *Temple*, Ezek. 3. 12. *the bleſſed glory of the Lord is gone from his place*, and yet the Temple was ſtanding. In the ſecond Temple, there was not the *Schecinah*, or divine *preſence*; yet the *Judaick Church-ſtate*, not diſſolved till many years after. The *houſe* may ſtand, and be a *true houſe* as much as 'twas before, tho the maſter be gone out of it; perhaps he hath a ſpecial end for the good of the *Houſe*, *Servants*, *Children*, for a ſeaſon to leave it. God may have bleſſed deſigns towards his Churches in his temporary leaving them, yet true Churches. I'd ask, doth not the Lord ſometimes withdraw his *preſence* from particular Saints? What Child of God, but at one time, or other, finds cauſe to complain of his *departure* from him? He ſeeks him, yet cannot *find* him. Doth this deſtroy his Saint-ſhip? Who'l affirm it? Well then, the *with-drawment* of God from Churches, is no Argument they are *none* of his.

2. It may be there may be ſome miſtake in this matter, and God is onely ſuppos'd to be a great *way off*, when he is *near*. *Mary* laments for the abſence of her Lord, when yet he ſtood by her, *Joh.* 20. 15, 16. It's neceſſary we enquire a little touching the *preſence* of God with a People. He is ſaid to be *preſent*.

1. In reſpect of his *Eſſence*, and *being*, ſo he is *preſent* with All; indiſtant to none. He fills Heaven and Earth; all things with his Preſence, *Pſa.* 139.

2. In reſpect of *providential* diſpenſations, preſerving, defending a People, giving them the Victory over their Enemies. In this ſence, through wondrous riches of Grace, the Lord is yet *preſent* with his Churches; the Plots, Confederacies, Advancements of the Children of Men againſt them, have hitherto been in-ſucceſsful.

3. In reſpect of ſenſible manifeſtations of his *grace* and *love* in the way of the *new-Covenant* to them; *quickning*, cauſeing their *graces* to flouriſh; *renewing*, *ſtrengthning*, *comforting* them. Now though 'tis true, (and touching it, deep ſearchings of heart ſhould be upon us, and mournings after the Lord) that there is not in this ſenſe, ſuch a *preſence* of the Lord as hath been

been formerly; yet we muſt ſay, to the praiſe of matchleſs-*grace*, we are not wholly *deſtitute* of it; and are crying, as we can, *Let our Beloved come into his Garden, that the Spices thereof may ſend forth their odoriferous ſmell.* Yet who'l deſpiſe a day of ſmall things? 'Tis a mercy, for a rebellious beggar, to have a crum, a drop, of the bread, waters of Life. And were we more thankful for, did we prize, improve as becomes us, that little God gives us, we might have more.

4. In reſpect of his real, actual *preſence* in *the new-Covenant*, though not ſenſible manifeſtations of it. Thus God is *preſent* with us, (though we complain of his abſence) when he ſtrengthens us to wait on, for him, in the ways of his appointment; enables us to ſeek to him. For without his *preſence*, we were not able to do that. Thus (through *grace*) he is *preſent* with his *Churches*, and every *member* of them.

3. Is not Prayer, *Prayer*, becauſe we have not his ſenſible *preſence* with us? who'l affirm it? Is it lawful to omit that *Duty*, in our Cloſets, retirements; becauſe we enjoy not God in it? Who dare aver it? This were an Effectual, and expeditious way, to drive Chriſtianity, all Religion, Devotion, out of the World. What though there be not a ſenſible *Enjoyment* of God in *Churches*, *Inſtitutions* —— There he hath promiſed to meet his people, and bleſs them; and there it's our duty to wait for the returnal of his *Preſence*, and *Glory*. Thus far in Anſwer to Objections: Which are all I have met with. And in the whole, have been with PRAYER and SUPPLICATION, following the Lord for leadings; have not willingly reflected upon, or uſed exaſperating Expreſſions concerning any; nor deſignedly pleaded the cauſe of any PARTICULAR PARTY, but the general concern of all the Saints, who look upon their ſubjection to Chriſt in *Goſpel-Inſtitutions* any part of their concern. In ſimplicity, and godly ſincerity (though with much weakneſs) have I been managing this affair; and becauſe I believe, that the truth of the Lord is herein with me, therefore have I ſpoken. If any may be profited, let God have the Glory; If any be otherwiſe minded, I pray God will manifeſt this alſo unto him in due *time*.

FINIS.